THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

To a Little Girl.

Thou art happy, little sister;
 And sweet smiles around thee play;
And thou dost not know the evils
 That beset an earthly way;
And thou little dream'st that tears will come,
 To dim thy soft blue eye;
Or that clouds and storms will hurry o'er
 Thy brilliant morning sky.

But it must be so, sweet sister;
 Thou wilt taste the cup of wo;
And should years be granted thee on earth,
 Full oft thy tears will flow;
And life will be a bitterness,
 And pleasure but a name,
And thou wilt long, perchance, for death
 Another child to claim.

Yes, it must be so, sweet sister;
 Life is but a toilsome day;
And joy a transient sunbeam lent
 To light us on the way;
And hope will fade too quickly,
 As the golden hues of even,
And that thou lov'st be snatched away
 Almost as soon as given.

I gaze upon thee, sister,
 In thy rosy childhood now;
No sorrow on thy little face,
 No cloud upon thy brow;
And weep to think that thou must be,
 Through all thy future years,
Subject to sorrow, wrath, and sin,
 To agony and tears.

And yet—and yet, sweet sister,
 When this weary life is o'er;
There 's a land of joy beyond it,
 Where the pure in heart may soar;
And to that realm of peace and love,
 Be thy young spirit given,
Then rise at last from sorrow here
 To endless bliss in heaven.

M. N. M.

For the Churchman.

Sympathy.

Do we not trace in kindred hearts,
 A spirit of accordance sweet,
Whose harmony to life imparts
 Such pure delight as angels greet?

This kindly feeling is enshrined,
 As friendship and affection's cause:
Known by its fruits, though undefined;
 Derived whence nature has her laws.

Its welcome influence overpays,
 Throughout this world on which we move,
Our trials, toils, and darkest days,
 By breathing hope through those we love.

The heart is wont to dwell with pride
 On this dear remnant of the state,
Once pure, from which man turn'd aside,
 To mourn, alas! his gloomy fate.

But from the veiled throne above,
 A sympathizing Father heard;
A Saviour breathing peace and love,
 To bear our load, on earth appear'd.

Then through life's varied, trying course,
 May we delight to touch that cloud,
Which thrills the heart with joyous force,
 As to our kind we peace afford.

Were but our passions well controll'd,
 By reason and religion's aid,
Then should we sympathy behold,
 A source to all of pleasure made.

W. M. G.

THE CHURCHMAN.

From the British Critic.

THE PRESENT POSITION OF THE ENGLISH ESTABLISHMENT.

Let us see the forces which are ranged on either side; and, in the numbering of this array, let us not deceive ourselves; or reckon among our own host any who in the heat of the conflict will go over to our enemies. The conscientious Papist must wish for the overthrow of the Establishment. The conscientious Dissenter must wish for the overthrow of the Establishment. Nor will they wish it less, if they be not conscientious. If they disguise their sentiments, the moment will come when they will throw off the mask: if they keep back their sentiments, the moment will come when they will advocate them in open day. Then, too, there is the careless infidel, who, at most, can care little about the maintenance of the Church; and who would probably surrender it to-morrow, if he could win, or save one sixpence by its downfal. There is the disciple of Owen or Carlile, who would fling religion altogether aside, not merely in the regulation of civil society, but in the formation of individual character, and the guidance of individual conduct. There is the utilitarian theorist, the republican or the Benthamite, who looks upon a state church as an inroad upon the sanctities at once of conscience and of property; the most disfiguring of all blots in the social edifice; and the most outrageous violation of the canons of political wisdom. There is the revolutionary anarchist, who has more to gain than lose by disturbance; who is reluctant to pay for the service of the state, and still more for the uses of the clergy; who sees in them, in short, the most hateful of tax-gatherers; and regards the parsons as merely a set of men who rebuke his vices, and put their hands into his pocket. There are the crowds, moreover, whom men like these seduce and mislead. There is the farmer in the country soured and fretted by the vexations of tithe; the tradesman in the town, to whom church-rates are more especially obnoxious. In a word, most of the Dissenters called orthodox, all the Socinians and Unitarians, all the Roman Catholics, all the dupes of the democrat, and all the eager spirits, half crazed by their Utopian speculations, are vowing on their own peculiar altar the ruin of the Church.

Together, therefore, they constitute a phalanx formidable from their activity and their numbers, their implacable hostility, or their meditated defection.

Peculiarities also of circumstance are discernible, which render this array more terrible to the Church than heretofore. There is not merely the animation, which, as Cesar said, always gives to the assailants an advantage over those who stand on their defence; the force which results from the mere impetus and momentum of the advance. But, on the one side, the various parties who are hallooing each other forward to the attack, are inspired by the beckoning finger of hope already successful; they are elated by a confidence more buoyant as the waves grow rough; and have lately coalesced into an unusual degree of combination and co-operation. On the other side, there is something of discouragement, and, alas, something of disunion. On the one side, if there is a prodigious deal of violence, there is at least no particle of sloth. On the other side may be traced, *here* something of supineness and apathy, *there* something of irregularity and intemperance. The point, too, at which social science has reached, is precisely one, when liberalized and expansive notions, whether such in reality, or only imagined to be such, are greeted with immediate favor; while the public mind throughout the whole civilized community of mankind has become so familiarized with the shapes of change, that with large multitudes all instinctive horror of revolution is gradually wearing off, and the present evils of innovation are little taken into the account. Hence the views of bold and reckless speculators are gaining ground, and ride upon the billows which are borne forward by the flowing tide of the philosophy of politics. Political considerations, moreover, are mixed up more than ever with religious; and, by an almost marvellous coincidence, Popery is lifting her head, because the spirit of republicanism and democracy is rampant. More and more, therefore, is Ireland becoming a vast hot-bed of impatience, a vast storehouse and manufactory of discontents, a vast foundry and workshop of disorders. More and more, is a league sealed and ratified between the superstitious and the godless: and men, who have no other bond of union, are at least for a moment linked, and banded, and confederated together by their hatred to the established institutions.

And whom has the Church to oppose to this heterogeneous, but now commingled mass of antagonists? First and foremost, she has the devout members of her own communion—the men who have an earnest and deeply rooted sense of her value—who are really possessed with the purity and vitality of her creed—who love her articles for their conformity to the Scriptures of truth, and her discipline for its proved and felt adaptation to its salutary and holy purposes. There are others, again, who have at least a formal and nominal religion, and, perhaps, considerably more;—the men who cherish an habitual reverence for its decencies, if they are not yet thoroughly imbued with its spirituality; the men, and the women, who have been trained up in the bosom of the Church—whose strongest hopes and fears have been cradled in her lap—who have lisped her lessons in infancy—who have knelt from childhood in her temples of public worship—who have been married at her altars—whose children have been baptized at her font—whose parents repose in her places of burial; and who have her ordinances entwined around the fibres of their hearts by all the most solemn and the most endearing associations. Such persons will not easily be seduced, from the impressions which the Church has made, to learn the catechisms of infidelity and anarchy. There are others, yet again, who have a kind of public and collective regard for the faith of the country, although they are blind, perhaps, to its inestimable worth for themselves as individuals—who, although almost thoughtless respecting the ultimate destiny of their own souls, are yet staunch members of the Church of England, from motives of secular and political calculation—who know little, and care little, about her creed, but can appreciate her steadying and regulating functions as a national establishment. Would to Heaven that the worldly prudence of such men could carry them onward to a loftier and sublimer wisdom!

On the side, then, of the Church, we may fairly count the bulk of sedate, and respectable, and virtuous citizens, firm in their allegiance to the appointed authorities and the national institutions: we may count the men—the very strength and stamina of a land—who "fear God and honor the king," and who "meddle not with them that are given to change:" we may count the masters of reputable and well-ordered families, who have some possessions at stake, as well as sons and daughters growing up around them—the men of property and the men of piety, who begin to apprehend that, in the subversion of the Church, and the shipwreck of the national religion, the honest competence which they have inherited or acquired, may be no longer regarded as inviolable, and the sanctuary of their own hearths no longer free from profanation. Who, indeed, can doubt, but that there must always be a latent heat of attachment to the Church in the heart of every old and long-settled community; in its mind, a fund of sober, masculine, practical and unpretending sense, as opposed to the drunkenness of faction, and the vague dreams of abstract speculation; and a "*vis inertiæ*" as opposed to the force of a rapid movement? We may add, too, if we look at the matter with a closer scrutiny, that if many turbulent, and bustling, and seditious spirits are hurling their denunciations against the ecclesiastical Establishment; and if there are many suspicious indications in one branch of the legislature; there is the conservatism of counties as opposed to the radicalism of towns; and standing side by side, as bulwarks of the Church, the monarch, the House of Peers, and the majority of English representatives in the House of Commons.

And if the various classes, ranged under the banners of the Church, constitute a very large proportion, if but numerically considered, of the inhabitants of the empire, several causes are apparent, which give a particular weight to them and their opinions. We humbly trust, that among them, and over them all, is God's favor resting upon a good cause; and we are sure that we may include many among the noblest sympathies and tendencies of the human bosom. An element not to be overlooked, is the unity which should distinguish the adherents to one national establishment, and the concord which ought to be enforced by the common necessities of self-defence, as contrasted with a promiscuous multitude collected from all quarters, urged by dissimilar views, having, on a hundred momentous points, separate and, perhaps, conflicting interests, and cemented together only by those bonds of connection which the shifting tide of circumstances and events may soon render looser than a rope of sand. Besides, if Churchmen have been lukewarm, they are now bestirring themselves from a sense of danger; and it is almost a moral certainty, that the labors of the clergy in their respective parishes will act more and more as a counterbalance to the local efforts of the apostles of innovation.

Upon a survey, therefore, of the parties now enrolled under rival standards, and soon, perhaps, to be called into actual collision, we see, as Churchmen, abundant reason for diligence and caution, but none whatever for faint-heartedness and despair.

Voltaire boasted that with one hand he would overthrow the edifice of Christianity, which required the hands of twelve Apostles to build up. The press which he employed at Ferney for printing his blasphemies, was afterward actually employed at Geneva in printing the holy Scriptures. Thus, the very engine which he set to work to destroy the credit of the Bible, was employed in disseminating its truths.

COMMUNICATIONS.

For the Churchman.

THE INFLUENCE OF THE RESURRECTION OF JESUS ON OUR FAITH AND PRACTICE.

By the resurrection of Jesus the truth of the Scriptures, both of the Old and New Testament, is established as the sure ground of our faith and hope. God had decreed that when the life of his Son, Messiah, should be made an offering for sin, he would bring his humanity to life from the grave, and crown it with immortality and glory. He had declared this decree to the world. Unless the decree had been fulfilled the truth or the power of God must have failed, and no further dependence could have been made on any thing his prophets had said.

Extend the observation to the declaration of Jesus to his disciples, Matt. xvii. 22, 23, "The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again." Suppose now the body of Jesus had remained in the grave, and not returned to life, on what could the confidence of his apostles and friends have rested? What ground would their faith or hope have had on which to stand? In this state,—without confidence, without faith, without hope,—the two disciples whom Jesus joined on the road to Emmaus, on the day of his resurrection, seem to have been.

They had hoped that Jesus, whom they believed to have been a prophet mighty in deed and word before God, and all the people, had been *he* who should have redeemed Israel. Their faith and hope, however, were blasted by the chief priests and their rulers, who delivered Jesus up to be crucified, and had killed him.

Again were their hopes raised, or rather doubts excited in their minds by certain women of their company, who had been early that morning at the sepulchre, and declared that he was not in it, and that a vision of angels had informed them that he was risen.

In doubt of the truth of this account, they reasoned with each other till the exposition of the Scriptures by Jesus, who had joined their company, and his manifestation of himself, now risen from the dead, set them right, and convinced them that *he* whom they had regarded as a mighty prophet, who they trusted would have redeemed Israel, whom their priests had delivered to be crucified, and had actually killed, was really and truly risen from the dead. Then, and not till then, had they full and sure ground of certainty for faith and hope—then could they with confidence trust that it was he who should redeem Israel.

Thus must it have been with all the rest of Christ's disciples and followers. Their faith and hope were buried in the same grave with Christ, and nothing but his resurrection could again raise and give energy to them.

Had Jesus never risen, we should never have heard a word of Christianity, nor of the Gospel of salvation, nor of the good will of God to man, nor of life eternal, nor of Jesus Christ, but as an imposter who had suffered an ignominious death for his villany. But, glory to God, Jesus is risen from the dead; the Scriptures of God are true; the promises of God are certain; our faith is firm; our hope is sure; glory and immortality are before us, and within our reach.

Again, the resurrection of Jesus gives validity to the authority of his Apostles to publish the glad tidings of salvation through him to the world.

When we consider the station of life from which the Apostles were called to preach the Gospel, their ignorance of the learning of the world, and of the popular arts of persuasion, it is impossible to suppose they could have met with any great success in converting the Gentiles to a religion whose principles contradicted all worldly views, and whose precepts required the restriction of the strongest passions and appetites of human nature, unless they had been supported by power superior to the force of passion and appetite, and to all the interests of this world, especially as they made it no secret that the author of their religion had been crucified at Jerusalem as a malefactor.

The circumstance of Christ's resurrection, and the ability to work miracles in his name, enabled them to confirm the Gospel which he had commissioned them to preach; and together with the heavenly nature of its doctrines, proved superior to all the philosophy and learning of men, to the strength of their religious prejudices and habits, and to the force of appetite and passion, and of all worldly views and interests.

The preaching of the Apostles was ever on this ground. They declared that Jesus was the Redeemer of the world; that his death, though brought on him by the malice of the Jews, was a sin-offering for man, and made atonement for him with God; that God accepted it as such, and had declared his acceptance by raising him from the dead according to the predictions of the prophets; that they had seen and conversed with him after his resurrection; that he had sent them to preach salvation through him, and had conferred on them the power of working miracles in confirmation of what they declared; that of themselves they could do nothing, but only as Christ gave them commandment and power; nor say any thing but as they were moved by the Holy Ghost, whom he had sent on them. And lastly, they declared that as God had raised him from the dead, he had also visibly taken him up into heaven, had put all things in subjection to him, and had constituted him the final Judge of all men; that in consequence of this appointment, he required all men every where to repent and forsake sin, and to rely on him as the propitiation and atonement for it, and to live as he directed, in holiness and righteousness to the end of their lives; that then he would take those who obeyed him to happiness with himself, and at the end of the world would raise their dead bodies to life and immortality with him in heaven.

This was the substance of their preaching, from which, if we leave the article of Christ's resurrection, we destroy its whole force and power. Would it appear that God had accepted his death as an atonement for sin, if Christ had remained under the power of death? or that there would be any resurrection of the dead? or any future life? or any remission of sins? And unless these points were established who would have received the Gospel, or have depended on any of its promises?

As therefore it was necessary, according as the wisdom and goodness of God had determined, that Christ should die for sin, that it might be possible for God to forgive it; so was it also necessary that he should rise from death and enter into glory, that all they who believed on him might rise through him from temporal death to everlasting life.

Therefore hath God set this article of our faith on such ground as cannot be invalidated. He declared by his prophets that it should happen; Christ himself prefixed the precise time—the third day. The fact is said to have been so. The body was missing, and his enemies were unable to give any account of it,—nothing but the stupid story that his disciples came by night and stole it away. Yet they had buried it, secured the sepulchre with a great stone, sealed it with their seal, and set a guard of Roman soldiers over it, sufficient, in their opinion, to guard it from all intrusion.

The Apostles of Christ declared and preached his resurrection openly and publicly, even to the faces of those very priests and rulers who by clamor had prevailed on Pilate to crucify him. In confirmation of their testimony they wrought the most astonishing miracles, before enemies as well as friends, and at last sealed their testimony with their lives. Fuller, stronger evidence it is impossible any fact can have. So full, so strong evidence no other fact ever yet hath had.

Let us constantly beg of God his Holy Spirit, that we may ever abide steadfastly in the faith of the resurrection of Jesus Christ, so surely established by the holy Scriptures, by the testimony of his Apostles and Church.

Let us also ever devoutly thank God for the inestimable blessing of the resurrection of his dear Son, and for the abundant proof with which he hath established the belief of it.

In consequence of this faith and thankful disposition, let us beg his heavenly grace, that we may die to sin and rise again to newness of life; that being in this life conformed to the death and resurrection of Jesus, we may, when he shall appear again in glory, be made like unto him in his eternal and glorious kingdom.

Catholicus.

For the Churchman.

DEFENCE OF ONDERDONK ON REGENERATION.

NO. II.

Mr. Editor,—I hope my attempt in behalf of a work I esteem may not prove an injury to it. The reader of these articles can form no adequate idea of it without a perusal; to condense or abridge it is impossible, as it is written too compactly. Every one, therefore, who wishes to understand the matters now in controversy, must read the essay of Bishop Henry Onderdonk; and so must every one who wishes to understand the subject of regeneration; for, whether his views be hereafter widely adopted or not, they have already made so much impression as will secure them from either speedy oblivion, or silence concerning them in any *full* exposition of that branch of theological study. The pieces of your able correspondent ζ show that the little book is silently doing its work; it was no "childish thing" that drew the attention, and elicited the action of his vigorous and comprehensive mind; and though he is not convinced by its "inductions," and perhaps will never be, others are, who, finding in it nothing to controvert, very naturally publish nothing concerning it.

Your correspondent, in his second article, dwells on what he considers the difficulty or anomaly asserted in the essay, of regarding persons as morally the "sons of God" in virtue of a change which is but progressive, and not complete in this life: how can they be "sons," if only part of the regenerating change has taken place? But does he not see that this is tying the figure, contrary to good rule, to the strict proprieties of the letter? Nicodemus objected, "How can a man be born again, without entering again the womb?" and he was just as right as ζ, whether the latter be "a master in Israel" or no. Literally, no man can be born again; but figuratively he may. Literally, no man can be born more and more; but figuratively he may: why? because if there are grounds for the doctrine, the use of this figure does not bind to all the proprieties of its letter. On any different principle, what enormous confusion we should have in Scripture! Moses tells the Israelites of "the Rock that begat" them; why not say "Father," if metaphorical accuracy be so very obligatory? The Psalmist speaks of the "mountains" as "brought forth" or born; he might as well have said "created:" also of the Deity, as "walking on the wings of the wind," instead of "flying," as in another place. We read too, "Thou art cast out of thy grave like an abominable branch," as if branches had any thing to do with "graves;" "thy land shall be married;" "the Sun of Righteousness with healing in his wings;" "made their robes white in the blood of the Lamb," &c. &c. And when the Romanist argues that the wine is the very blood of Christ, because called by that name, how shall we adduce such passages as the "blood of the grape," and "washed his clothes in the blood of grapes," if, to save propriety, we determine that the "grape" has no "blood?" How fully are we thus taught to take inspired metaphorical instruction just as it stands, neither adding to it nor restricting it, by the further accidents of the metaphor which are neither expressed nor implied in the sacred text or context!

Very likely, Mr. Editor, I am wandering; nothing is more natural when let loose among figures. But I return. The idea of a gradual figurative birth is much older than Bishop Onderdonk. We read in Isaiah, (lxvi. 8,) "Shall the earth be made to *bring forth* in one day?" and Matthew Henry thus comments, "But shall the earth be made to *bring forth* her fruits in one day? No; it is the work of *some weeks* in the spring, to renew the face of the earth, and cover it with its products:" and another commentator says, "As if all the plants of the earth had brought forth their *flowers* and *fruit* in one day." Here we see that the *idea* of a gradual, progressive, figurative "bringing forth," or new birth, is one which the mind has no difficulty in forming. It amounts only to "first the blade, then the ear, after that the full corn in the ear;" the "blade" shows that the seed is in one stage of the progress, and the "ear" shows another stage toward "the full corn;" and Scripture includes them all under the assertion, "The earth bringeth forth *fruit* of herself:" besides, the fruit proper takes some time to ripen, or be perfectly "brought forth."

Go again to Isaiah, and take another specimen of the same figure; "As the rain maketh the earth *bring forth* and *bud*, that it may give *seed* to the sower, and *bread* to the eater; so shall my word be," &c. (lv.) Observe here, first the earth "brings forth" the earliest vegetation of the plant; then it "buds," or advances to another stage of its "bringing forth;" and then its "bringing forth" is completed in the production of fruit, "seed" for one purpose, and "bread" for another. Observe also, that God's "word," the great cause of moral regeneration, is to act in the same way:—"*so* shall my word be;" it will make the heart "bring forth" the first produce of grace, and then bring forth the "bud" of advancing grace, and then bring forth the "fruit" of grace going on to maturity. To me, therefore it appears, that Bishop Henry Onderdonk has both our Lord and Isaiah on his side. The idea is a scriptural one, of a *gradual* figurative birth. It is a natural one too, since all vegetable birth is of this kind.

A passage in Hosea xiii. presents the *idea* of a birth rendered gradual or protracted, not by natural difficulties, but by the conscious or intelligent will and resistance of the subject. St. Paul says, "Of whom I travail in birth *again;*" implying a positive "repetition" of the *new* birth, which is another mode of expressing its "progressive" nature.

And if we substitute for the figure of a new birth its synonyme, a new creation, all is plain enough. After the first creation of matter out of nothing, all things material were created or formed of the elements so brought into being; and they may be formed or created anew ever so often; nay, they are formed or created anew, some of them every year, when spring "makes the earth to bring forth," and that by the power of the Spirit, (Ps. civ.) "Thou sendest forth thy Spirit, they are [again] created; and thou renewest the face of the earth."

I do not agree with ζ, that the essay merely *infers* the moral new birth, from the fact that the changed in heart are called children of God "in some additional sense." That inference is indeed a valid one. But the essay quotes the texts, "*born* [again] of water, and of the Spirit," "*born again* of incorruptible seed," "as *new-born* babes," as proofs that the moral change is a new birth or regeneration. And as to the objection, that we often say a person is a son when he is a good son, and no son when he is a bad one, it is mere popular language; if it were used in any public document of half the solemnity or importance of Scripture, different kinds of sonship would at once be presumed and defined. Take the passages, "All are not Israel who are of Israel," and "He is not a Jew who is one outwardly, but he who is one inwardly." Why? Because there is another "circumcision" or regeneration besides that of the "letter," even "that of the heart, in the spirit." Scripture does not say, "He is not of Israel, or a Jew, because he acts unworthy of the circumcision or regeneration in the letter," but "because he has not the *other* circumcision or regeneration." The same, *mutatis mutandis,* must be said of Christians.

Your correspondent, with true candor, informs his readers that the essay produces "two texts" to show that persons *not in the Church* are called "children of God," or what is equivalent. One text would have been sufficient; the two are ample authority. To these I do not see that he makes any objection. These persons indeed were not previously or otherwise the [spiritual] sons of God, as those are who have been baptized, though not changed in heart; and hence he cannot argue that *these* subjects of the change of heart "may be called the children of God in some additional [spiritual] sense to what they were before." Neither can he say that their sonship flows from baptism, or is in any way connected with it. Yet this divine sonship is theirs, this divine adoption. And this sonship implies regeneration; and adoption *is* regeneration under another name. All this is made plain enough in the essay.

When ζ can find St. John commending a merely "intellectual belief," he may introduce the third or "intellectual regeneration," and I will second him. I have always supposed that the text, "Whosoever believeth that Jesus is the Christ is born of God," includes "belief with the heart." The affair of "apostleship" and "widowhood" I leave in his hands.

I proceed to the balance of ζ's second article. He thinks the text concerning "the children of God that were scattered abroad," alluding to persons not then in the Church, ought to be interpreted of those only who would thereafter enter it; then only would they be God's children; they were not such at the time the words were spoken. His reasons are: that Scripture often uses the language of "anticipation," and that these persons were as yet "without Christ, aliens from the commonwealth of Israel, strangers from the covenant of promise, having no hope, and without God in the world." On the first of his reasons the remark is obvious, that the burden of proof lies on any one who departs from the sense of the letter for another sense; the letter is, that these were "children of God" at the time; the burden of proof lies on those who say they were yet to become "his children;" and your correspondent has given none. For I do not regard his latter assertion as proof; the Gentiles at large were certainly "without Christ, and without God," &c.; but this does not imply that there were none "scattered" among them of a better stamp, "feeling after" God, and ready to accept Christ when they should hear of him. If ζ thinks otherwise, he must believe *all* the Gentiles who never hear of Christ to be lost, which probably he does not. The better few, then, among them, not yet in the Church, were the "children of God" referred to; and by parity of reasoning, all such gentiles, of every age have the same appellation. Bishop Onderdonk quoted Hammond only in favor of his view of the passage; he might perhaps have added Grotius, who regards them as called sons of God, because they were of a "fit mind" to become such; he might have added S. Clarke, who terms these children of God "the dispersed servants of God." And for a view similar in the main point, but varying as to the class of persons meant, Bishop Onderdonk might have added those who regard them as proselytes of the gate, not in the Church, yet "children of God that were then in being, scattered abroad in the gentile world." I know that human authorities are not infallible; but as ζ, and the Bishop, and I, do but profess to comment on this passage, we must allow due weight to other commentators. Persons not in the Church may be "children of God," or (morally) regenerate.

When I found ζ, in the first part of his second piece, adverting to another text on which Bishop

Henry Onderdonk rested the possibility of the existence of the moral without the ecclesiastical regeneration, I supposed it was, "other sheep I have which are not of this fold," which Bishop Onderdonk illustrated in a note. But he brings forward a different passage from the essay. Paul baptized very few of the Corinthians, yet he declares of them generally, "In Christ Jesus I have *begotten* you through the Gospel;" implying, says Bishop Onderdonk, a moral regeneration, distinct from the baptismal. No, replies ζ, it implies no such thing: Paul means, "I was your teacher, you my scholars or 'disciples,' I am thus your father, you my children;" just as the rabbies used to say of their pupils. Now, this is a most unfortunate slip in your intelligent correspondent, and the author he quotes; for, 1, St. Paul eschewed utterly the regarding the Corinthians as his disciples, or those of any one but Christ, (ch. i., iii.;) though he held them to his apostolic authority: 2, he allows in this verse that they had many "instructers," or teachers, yet denies that they had "many fathers;" of course, he means that he was their father in a sense other than as being their instructer: 3, to call any man "father" or "master" in this sense, appears to be the very thing forbidden by Christ, in Matt. xxiii. 8, &c.; it was a "rabbinical" practice which Christians must not imitate: 4, as Paul had reminded the Corinthians that they were not "baptized in or into the name of Paul," so he here guards expressly against the idea that he "begat" them into a discipleship to Paul; just the reverse, "I have begotten you in Christ Jesus," εν, in, into, or to: 5, this begetting was effected by or "through δια, the Gospel," as the being "born again of incorruptible seed" is effected through or "by δια, the word of God;" it implies much more than that Paul was their pedagogical father. If I understand your correspondent, he makes Paul beget them, "through the instrumentality of the Gospel," without the agency, or "instrumentality," as he calls it, of the Holy Ghost, so that they were children of Paul only, not of the Spirit; i. e. the Apostle brought them to a mere intellectual reception of the Gospel. But though such Christians are common enough now, I doubt if they were then; and I am pretty certain that Scripture nowhere records such conversions. And I appeal to the better judgment of ζ, as a Christian theologian, whether Paul does not rather mean, "I, as the instrument of the Spirit, and through his agency and power, begat you in Christ Jesus, by means of the Gospel;" if so, it was the Holy Ghost that begat them; and that amounts to regeneration, and a regeneration distinct from baptism.

Such likewise is the meaning of Paul in the passage, "of whom I travail in birth again, till Christ be formed in you;" the sense is, "I, as the instrument of the Spirit, have already travailed in birth of you, to form Christ in you; and now again, as the instrument of the Spirit, I travail in birth of you, till Christ be formed in you." Could Christ be formed in them by the mere "personal anxiety" of Paul, without the agency and power of the Spirit? I trow not. The Spirit is always "travailing" for the moral regeneration of Christians; and any faithful minister, engaged in this work, may apply the same language to himself, as an instrument of the Spirit. And if this "formation" of Christ within us be a "renewal," as your correspondent affirms, and I think rightly, then I should argue from the passage, not the distinctness as he does, but the identity, of renewing and regeneration; it is further authority for this doctrine of the essay. Discussion.

For the Churchman.

Nihil neque meum est, neque cujusquam, quod auferri, quod eripi, quod amitti potest, &c.—*Cicero, Paradoxon IV.*

Mr. Editor,—"Nothing is mine, or the property of any one, that can be taken away or lost. If thou couldst have deprived me of the divine constancy of my soul, of my vigilant care, of my counsels, those things by which, against thine own will, the republic stands; if thou couldst have destroyed the deathless memory of this eternal benefit; much more, if thou hadst taken from me that mind whence these counsels emanated; then would I confess that I had received an injury."

So spake a Pagan philosopher, ere the world had seen the light of a complete revelation from God: but alas, how few, even with the Bible in their hands, can rise to an elevation of thought like this! How few can understand, that wealth, and honor, and power, and worldly pleasure—that all those falsely apparent treasures, which men most value, inasmuch as they *can* be taken from us, are no part of the *property* of a wise or good man. Is it not, however, truly so? Does the Gospel allow us to call our own any thing that can be lost? Is not every thing upon which we are allowed to fix our affections permanent, immoveable as the pillars of the universe itself? We are to *love* God *with all our hearts,* or, in other words, to make him our chief possession: but no power without ourselves can ever separate us from his presence and kindest regards.

Thus it is with our interest in the Saviour: all is permanent; no possible change of circumstances, no array of Satan's devices can take from us this inestimable treasure. Sooner shall the whole material creation fall in ruins than a particle of this treasure be endangered, unless by our own consent. Be it remembered too, that in this same provision of divine grace, every temporal blessing essential to our well-being is distinctly included. St. Paul argues thus: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Where the greater, the infinitely greatest is given, the less cannot be withheld. It follows, that when we have secured that treasure, which alone can give value to any present good, we make our own, beyond the possibility of loss, all that ought to be desired of temporal advantage.

Though not distinct from the possessions hinted above, we may separately contemplate the knowledge of truth in general. Here is one of the richest, purest sources of pleasure for creatures made in the image of God; one too quite above the reach of circumstances to pollute, or permanently to diminish. And what a universe of enjoyment is here! Reflect upon the countless relations of things to each other, of things to persons, and of persons among themselves! Consider that in each of these somewhat of the Godhead is shadowed forth; for all are under the laws and momentary supervision of the Almighty power and wisdom. This source of enjoyment is exhaustless as eternity itself: not only exhaustless, but for each individual perpetually increasing. Mark the condition of an observant mind, that now looks back upon the history of this world, as compared with one of its earliest meditative children. How rich his patrimony! What aids from the thoughts of others; from the records of their lives; from the institutions which they have left behind them! There is hardly a department of human knowledge that might not pleasantly occupy an entire life: not a field of human thought where we may not see its goodly blossoms and wholesome fruits.

It would not be at all difficult to enlarge upon this general topic almost indefinitely, but I propose only hints. One reflection of a most comprehensive character is, that we act most unwisely when we call any thing our own, that is below the infinite excellence of an immortal, intelligent spirit. We give ourselves to any thing upon which we strongly fix our affections. The covetous man gives himself, his very soul, in exchange for silver and gold, and so does every one that deems these treasures his *property.* Possessions are never gained without their price, and that price is uniformly the possessor himself, either in whole or in part. This language is clearly warranted by the Bible. Elijah said to Ahab: "Because thou hast sold thyself to work evil in the sight of the Lord;" that is to say, *for the gain of certain desired objects, thou hast given thyself.* Jehovah, by the mouth of the Prophet Isaiah says to the Israelites, "For your iniquities have you sold yourselves." Several other scriptural declarations are to the same effect. How foolish, then, are the ordinary bargains of mankind! The infinite is constantly given for the finite, and that finite of the briefest duration.

The ordinary course of mankind is not unlike that of travellers at an inn, who, instead of availing themselves, as quietly as possible, of such accommodations as the place may afford, assert their several claims to any articles of furniture appropriated to their service, and to any provisions that happen to be set before them; and finally become so occupied with these petty contests as to give over the prosecution of the most important journeys.

It is an inexpressibly glorious character of all that can be fairly deemed the property of an intelligent creature, its possession by one is no diminution, but rather a signal enhancement of its value for another. Of how little advantage would be the light of heaven, if not equally possessed of all men! That it is common property, while each enjoys it in full, is one of its chief excellences. So it is with the sum of all treasures, God himself: that myriads call him their own, in the utmost plenitude of love, as it furnishes a common bond of union, closer than could else be imagined, adds incalculably to the happiness of each possessor.

Such being facts of the moral universe, how incalculably great are the advantages proposed by the Christian scheme; and if a spark of good sense were left, how eagerly would men hasten to claim an interest in its labors and rewards! How gladly would they sacrifice all else for *the pearl of great price!* But no: sin has produced an utter paralysis of the spiritual being: the little of life that remains is barely sufficient to sustain and direct the animal nature in the pursuit of enjoyments, slightly differing in form from those of the brutes beneath him.

Morristown, N. J., March 17, 1836. C. S. A.

For the Churchman.

MICHIGAN AGAIN.

Mr. Editor,—Your correspondent "Candor" is, no doubt, a candid man, as far as his feelings and intentions are concerned; but, like a multitude of other worthies of the same description, he is not proof against the unhappy effects of haste, inadvertence, and excited feelings, on both the accuracy of his statements and the logic of his arguments. And by-the-by, I would here just drop the hint, for his edification, and that of whomsoever else it may concern, that a man is not to be held innocent for candor of purpose, when from either of the above causes, especially the first and last, he is the means of producing impressions at variance with the truth.

Candor commences by speaking of "a writer in your last," meaning, I presume, your humble servant, having "opened to the public this subject," to wit, "Michigan,—The Episcopal Meeting."

Now, this is going a little too fast. "This *subject*"—"duo juncta in uno"—had been previously "opened to the public," I would state, for the information of Candor, as far back as the 13th of February, by a correspondent of the Episcopal Recorder, under the signature of "O." He stated, as Candor will find, if he can gain access to the Recorder of that day, the substance of the resolution of the bishops who assembled on the invitation of the presiding bishop; "opened to the public" some little matters relating to the dissent of the minority, and the loss of a motion made by them to postpone the successful resolution for a certain other one, of which O. also favors the community with the substance; and concluded by kindly suggesting to the bishops certain topics on which he would be pleased to have them deliberate in the meeting which the presiding Bishop has called in June. With this new information, I trust that Candor will see that he was not quite right in stating that I have "opened to the public this subject."

But to proceed to Candor's "few remarks." "The five bishops," says he, "who attended in Philadelphia, decided, by a bare majority, to keep Michigan waiting," &c. &c. Now, Mr. Editor, if this is not misrepresentation, or a suppressio veri, it is at least very uncourteous, and very *uncandid.* It is one of those cases by which, under cover of a supposed literal adherence to the surface of the truth, an impression is sought to be produced, or at best is left to make its way, as utterly at variance with the main body of the truth as would have been a statement estranged from even its appearance. "A bare majority decided to keep Michigan waiting!!" Thus, one calling himself "Candor," represents the decision of the bishops. He gives any of your readers, who may not have been apprized of the *truth* in the case, to suppose that we have three bishops in the Church who can descend to the littleness of leaving their dioceses at an inclement season, engaging with each other, and with elder brethren, in grave deliberation, and passing a preamble and resolution professing to set forth, as the motive to them, solemn and conscientious views of duty and responsibility to the Church—and all "*to keep Michigan waiting!!*" But enough, and more than enough, of attention to this proof of *candor.* Your impartial readers, who desire to be rightly informed on the subject, will see the action of this traduced majority in your paper of 20th February; and to that I fearlessly refer them. If there are any who will be influenced by Candor, without looking farther into facts, they may go on their way. Respect neither for myself nor your readers will allow me to extend to them another moment's notice. Nor will I believe that one word is necessary to guard our good brethren of Michigan against forming the idea of the unkind and unworthy feelings toward them of the three bishops concerned, which Candor's strange remarks have a direct tendency to produce.

It really seems as if this writer, in the abundance of his zeal, has suffered himself to be bereft of almost every quality connected with the *enlightened* exercise of the virtue whose name he assumes for a signature. Even his arithmetic fails him. He states that the carrying into effect of the resolution of the bishops by the postponement of action in the case of Michigan until the meeting in June, which the presiding bishop has called for the purpose, will "keep Michigan waiting four months and more." Now this can be true only on the supposition that the election might have taken place at the meeting of the 10th of February. And so, indeed, it might, had a majority of the bishops assembled. This, however, was not the case; and the resolution of the bishops who did meet, involving this awful delay in selecting a bishop for Michigan, grew out of the fact of their being but a minority. If then *this resolution,* as Candor would have it, is "to keep Michigan waiting four months and more," there must, in his estimation, have been the power of election in the meeting of the said 10th of February; that is, five out of our seventeen bishops, and of course three, as majority of the five, might have elected a bishop for Michigan. But I will be charitable enough to hope that even Candor will hardly take this ground. He must, therefore, apply himself again to his arithmetic, in order to correct his answer of four + months.

The fact on the subject is, that but for the resolution of the bishops at their meeting on February 10th, and the consequent invitation which the presiding bishop has given, in his own name and that of his brethren at the meeting, to all the bishops of our Church to meet on the 21st of June, with an especial reference to the case of Michigan, the bishops might, from their respective and widely-separated residences, after hearing of the failure of the attendance of a majority at the February meeting, send in, by letter, to the presiding bishop their respective votes. It is obvious, however, that this process—the hearing that the meeting had failed of the attendance of a majority, and the transmission of their votes—must have occupied time enough materially to diminish Candor's fearful "four months and more:" how much, I will not now stop to calculate. This whole matter of delay, were it even twice four months and more, is altogether insignificant where great general principles, and consistency, unity, and harmony of action on the part of the fathers of our Church, are concerned. They are invited to meet in June on this great subject, that it may be disposed of in the wisest and most prudent and judicious manner; and here, I am confident, the good sense and sound principle of the Church will cheerfully leave the matter.

And now, while I am on the subject of arithmetic, I may as well pass over, for the moment, some intervening space of Candor's communication, and come to his calculations as to the time of the bishop of Michigan's reaching his Diocese, in the event so dreaded by him, of the resolution of the bishops, and the invitation of their venerable senior, being respected by their brethren. He advances, as one argument against their being respected, that the said bishop will, in that event, be delayed in reaching his Diocese until "near the close of the travelling season."

Really, Mr. Editor, I feel almost ashamed to occupy your space, and your readers' time, by any attention to such child's play. In the rapid current of passing thoughts, not waiting a moment to seek after instances, I think of a Seabury consecrated in Scotland the middle of November, and a White, and a Provoost, consecrated in England in February, embarking at those seasons for a three thousand miles' voyage, in order to reach their respective dioceses. I think of a Chase, consecrated in Philadelphia in February, and setting out forthwith for Ohio. I think of a Kemper, leaving this city the last of October to reach, *at such a season,* his far-distant missionary field. And when I think of such things, I cannot but also think that if Candor has any particular clergyman in view as the object of his sympathy for having to journey to a scene of labor which he is to occupy for life, "near the close of the travelling season," he will think that he has but a *poor* compliment paid him, and as a man, a Christian, and a Christian minister, will be disposed to say, *Save me from my friends.*

But here again let us look to Candor's arithmetic. First, however, we ought perhaps to inquire a little into his barometrical opinions. What is his idea as to the period to be designated as "near the close of the travelling season?" Good reader, save me from the responsibility of sifting *his* ideas on any subject. I will venture to suggest mine, and leave you to judge between them and the arithmetic of my friend Candor.

He supposes a bishop to be elected for Michigan on the 21st of June. So do I. His election must then be approved by a majority of the standing committees. Now, by a reference to public documents, I find that the present Bishop of New-York was elected on the 8th of October, 1830, and having passed through the same standing committee process, was consecrated on the 26th of the following month; that is, exactly seven weeks from the day of his election. I have been told too that there were several unnecessary delays in the preliminaries to his consecration. But let that pass. Suppose the bishop of Michigan to be elected on the 21st of June; seven weeks thereafter will bring us to the 9th of August. We may throw in a week or two to meet contingencies, and still ask Candor how his arithmetic will allow him to arrive at "near the close of the travelling season," as the period to which the due addition of weeks and days is to postpone the arrival at his diocese of a bishop of Michigan consecrated in August. According to my humble notions of figuring, he will have abundance of time to get comfortably settled long before even "near the close of the travelling season."

Candor's reference to the presiding bishop as one of the minority at the meeting in February, and his grave assurance that he cannot be suspected of "the love of power in the prelacy," to which I referred in my last communication, I hardly know how to take. If he meant at all to insinuate that what I said might have been designed as the least imputation upon that venerable man, its gross absurdity removes it from all claim to notice. Still I must frankly avow, that however clear the abettors of any measure form an intention, or desire, or thought, of any bad consequences to which it may lead, the tendency itself ought, without fear or favor, to be exposed by every honest man who is convinced that he sees it.

But the reference to our venerated senior bishop in Candor's piece has another connection. He, Candor, has spoken of me *as opening this subject to the public.* I have done nothing more,—after the aforesaid "O," to whom I hope Candor will accept my introduction, had, as the *real* opener of the subject to the public, done much more, and of a far different bearing,—than humbly endeavor to commend to the respect and confidence of the Church the action of its bishops, when summoned by their presiding officer, and of that officer agreeably to the request of his brethren. Candor, however, has "opened" much more "to the public." They now know, for the first, that there is a disposition to set aside all that was done at the meeting of the bishops in February, and nullify the presiding bishop's call for a meeting in June *with an express reference to Michigan!!!* But here—I may be wrong, God forgive me if I am—I feel an irresistible impulse to be silent. I think of the quarter to which remarks might be supposed to be directed, and am therefore silent. I have good hope that our bishops will act the consistent and proper part, and am therefore silent. I cannot for a moment let go my trust that the great Head of the Church will be her preserver and keeper, and therefore feel that I may, with the more confidence, quit at once this painful subject, and be silent.

As to Candor's assertion, "Neither *can* there be manifested the love of power in performing a function assigned by the canons," it is contradicted by the common sense of all just observers of human nature. When he will venture to deny that under the cover of the requisitions of rubrics and canons, and with a very plausible pleading of their letter, there may be manifested the grossest spiritual despotism, I will be ready to speak to him again on this point.

The recklessness of Candor's reasoning could hardly have been more apparent than in his assuming an analogy between an act of the House of Bishops *when in session in General Convention,* and an act of the bishops at other times. The House of Bishops, in Convention, are much together, and its members hold much consultation on matters pertaining to the good of Jerusalem. They have, moreover, definite and prescribed rules of procedure. The first canon of 1835 requires a most important duty of the bishops, and one pregnant with the most serious consequences to the Church, but prescribes no rule of action in the case. The presiding bishop has now, in accordance with the advice which he asked of his brethren, called a meeting of the bishops to consider of this grave and important matter. Surely the whole Church will see in this but a new evidence of the excellent supervision which he has ever extended to her concerns, and wait respectfully and dutifully for the issue; which, it cannot be doubted, will accord with the wishes and feelings of all. Caution.

THE CHURCHMAN.

SATURDAY, APRIL 2, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

NOTICE.

Spirit of Missions.—The Protestant Episcopal Press having undertaken the publication of the Spirit of Missions, by the appointment of the special Committee of the Board of Missions on the Missionary Paper, will receive subscriptions, *postage paid,* at their office, No. 46 Lumber-street, New-York. The price of the Spirit of Missions is *one dollar* per annum, and must *in all cases be paid in advance.*

Christian Union, Edward Irving, and the Bishop of Bardstown.—The last mail brought us the concluding sheet of the work of our Canada friend on the inspiration of Mr. Irving, the whole of which has probably been transmitted to us, though we have lost the greater part of it, not being aware till very lately that we should ever find a use for it. The author says in his postscript that the fact of the restoration of the prophetic gift before the death of Mr. Irving, has been sufficiently established in the treatise to convince any man not living in the elements of infidelity. The restoration of the apostleship was promised, it seems, before Mr. Irving's death, but he was not to be of it, because he was of a Church which witnessed to the *prophetic* office; and the persons for the apostleship were to be chosen, so said the Spirit, from the Church of England, which by her bishops witnesses to the *apostolic* office. Accordingly we are told that information has been lately received from various individuals in England of undoubted respectability, of the completion of the number of the twelve apostles from the favored Church. We subjoin the letter under date of Birmingham, October 26th, 1835, from a member of the Church of England, and not yet "in communion with the spiritual Church."

"I do not know that it has reached you that the number of the twelve apostles had been completed in the ordination of Mr. Dalton. Mr. Cardale is the head of the number. This is declared to be the birth of the Man-Child, which is being nurtured and fed at Albury in that highly-gifted church, previously to their being sent into all the earth endued with power to build up churches, and ordain ministers, and confirm their mission by the gifts of the Spirit. I never witnessed any thing so solemnly impressive as Mr. Cardale at the consecration of the church here, over which Mr. Berkeley was ordained angel (or minister.) He powerfully taught how the Lord at his departure had left an apostolic church, in which his holy will and doctrine were to be perpetuated and taught till his coming. The twelve the Jews rejected, and in Paul there was the offer of an apostolic church to the Gentiles, which was likewise quenched and man's institutions substituted, to which the Lord had nevertheless given much blessing and honor. But being human, they had degenerated both in practice and doctrine, till the Lord had taken it in his own hand, and had restored, through the mouths of the prophets, the order of the ministry as at the beginning, which is apostles, angels or ministers, elders, and evangelists, making the fourfold ministry no longer to be confined in *one man,* called a clergyman or minister, but to be used in the following order: the angel at the morning sacrifice, *every* morning at six, trimming the lamps as it were, ministering alone one hour; first in confession of sin, then praise and prayer, and then the opening of one point of doctrine or duty from the holy Scriptures: which are at the evening sacrifice, five in the evening, to be further carried out and illustrated by the six elders in regular succession, in few and well-ordered words, making up the sevenfold or complete ministry, *the lamp of the sanctuary.* Different parts of the prophecies are opened from time to time by the prophets, and the wonderful light thrown upon Scripture is so powerful and convincing, that it shows it to be dictated by the same Spirit. . . . . I suppose you know that there are *seven* apostolic churches in London, *all increasing.* These seven form *the church* from whence the others emanate; and the heads of these seven form the council, and this council directs according to the voice of the Lord through the prophets; so all things are ordered . . . . . . It has been declared in London that it is the Lord's will that all the angels of churches should be married men."

It is well to know that this delusion is kept alive, and probably, on the increase, and this must be our apology for introducing such workings of delirium to our readers.

Our chief object, however, in adverting to the postscript, at present, is to apprize Bishop Smith, and others, that the project of Christian union has now reached the top of the climax, in the eulogy of the Irvingites. Our good friend, indeed, is unmercifully hard upon "the Churchman," for advancing the infidel supposition that such an inquiry as that relative to Christian union, might be conducted on "philosophical!!!" principles, and he scouts the timidity of Bishop Smith in appealing to the primitive Church, before the rise of *great* corruptions, and proposes to find his standard in the apostolic age, a period anterior to *all* corruptions. "All human devices," he tells us, "for restoring the union talked of, must inevitably end, as they ought, in confusion worse confounded, for God gave the Holy Ghost, and all the gifts, not only to *begin* the Church but to *continue* her in that condition until the times of the Gentiles are fulfilled." And the only obstacle in the way of Christian union, we are told, is that men obstinately prefer their own inventions to apostolic gifts.

"The Church of Scotland cast out Mr. Irving and others for their faithful testimony to the Lord's own ways; and the Church of England did the same by such of its clergy as followed Mr. Irving in calling the attention of their people to the long-forgotten, and now despised gifts which the Lord gave unto men. The same wickedness has been perpetrated in Upper Canada by the Wesleyan Methodists, as they call themselves, upon Mr. Patrick and Mr. Vaux, two local preachers, who, as I am informed, and verily believe, were cast out by the other preachers, because they presumed to preach the doctrine that the Church now should be, in all things, what it was in St. Paul's day, and I should have shared the same treatment if some of my brethren could have had their will; and I have great cause to thank God that my bishop did not deem me a heretic for teaching that hated doctrine. This truth is therefore evident, that the churches and sects existent have no desire whatever to be united under 'the particular form of union which our Saviour instituted;' but the premises furnish proof positive that they are all ready to put down, if they are able, any work of God manifesting, and especially that one they are talking about, namely, the 'Christian union which our Saviour instituted:' and so they 'fairly and philosophically' do set up their own idols, and cry out, 'The temple of the Lord! the temple of the Lord! the temple of the Lord are these!'"

With the following extract, the last which we shall make, we take leave of a writer who, we are sorry to see, does not reciprocate the good feeling which his harmless reveries have inspired.

"The Churchman has lent itself to promulgate calumny and falsehood against Mr. Irving and those who, with him, receive the *whole* Gospel: will it be so just as to unsay the evil, and do justice to one of the most devoted, able, and valiant soldiers of Jesus that ever engaged in his cause? I am afraid not. Should the work of the Lord begin in the United States, as I have no doubt ere long it will, I have too much reason to fear that all the religious periodicals, those popes of modern constitution, would be the first to oppose it and strive to put it down. It was so in England. The religious periodicals showed ten times more enmity and violence against it than the others. They seemed to have an instinctive feeling that if the voice of the Spirit were again permitted in the Church their craft would be spoiled, and their lording it over 'the religious world' be put an end to."

From this it seems that some extraordinary manifestation of the Spirit is to be made shortly in the United States. If our religious journals should chance to be the means of checking fanaticism of this sort, they will do more good by accident than they ever accomplished by design. But if the expectation of our friend should be realized, we hope that the prophet of the Irvingites will not imitate his faithful ally, and counterpart, the Roman Catholic Bishop of Bardstown, and transmigrate, with his miraculous gifts, to France, while so many of the sick and ignorant might be benefited by his services at home. Apropos—if the reader is curious to have the latest advices respecting Bishop Flaget, the Boston Pilot is at hand.

'The family of the Montis being no less distinguished for their virtues than for rank and fortune, the event has produced a great eclat, and is the topic of all conversations. It can only enhance the interest taken in the missions of America, to which, it is said, Mr. Monti has made a generous contribution. But this is not the only cure of the kind operated at Nantes. The Bishop of Bardstown had been invited by the Bishop of Nantes, to visit the communities of that city. Among others, he went to that of the Carmelites. One of the *religieuses,* Louisa de Jesus, Bertrand by birth, about the age of 36, was, for the six months previous, in a pitiful state, and given up by the physicians. She said to herself, "*Could I but only touch this good bishop, or at least put myself under his shadow, as formerly they used to place themselves under that of St. Peter, I would be relieved.*" She had this happiness; the prelate having been conducted to her room, she threw herself at his feet asking his benediction. The venerable Bishop gave it to her with kindness, admitting her at the same time to the kiss of the ring. She felt herself instantly cured, and has never been in better health since.'"

The generous contributions to American missions are an exquisite comment on the gift of miracles, and, if Bishop Flaget has a good run of practice among the wealthy and fashionable hypochondriacs of Paris his fees will form a munificent endowment for a college in Bardstown. As the French are remarkably fond of mathematics, we should like to commend to their consideration the Irving miracles, and then submit the following resolution of a very simple equation.

Let R represent Bishop Flaget's miracles, and I those of the Irvingites.

Given $R=I$; by transposition $R-I=0$.

Protestant Popery.—Popery! Popery! is the outcry which is perpetually dinned into our ears by many of our neighbors at the sight of a Prayer-book or a surplice. Did it never occur to such persons that there is a popery of fanaticism far more virulent than the popery of formalism? The latter is at worst a dead sea, and it can but excite a smile to see the navigators tugging their way, slow but sure, through the sluggish waters; but the former is a headlong torrent, which often sweeps before it all the landmarks between right and wrong, and leaves behind it desolation and ruin. It is the latter kind of popery that is mixed up with the modern "revivals," which are often the counterparts of excitements "got up" with greater effect in the dark ages by the saints of the Romish calendar. We notice at present one point of resemblance in an item of advice, worthy of a place in the "Secreta Monita" of the Society of Jesus, but pronounced by one of our exchange papers of last week to be "timely and appropriate" for all such as oppose measures in revivals which they do not approve. It occurs in a letter respecting an eminent revivalist and his measures, of whom the writer says,—

"And probably he did vary somewhat, and it is needful that he should, or he could not avail himself skilfully of existing circumstances. It is easy to find fault; and to say that *we* should do the thing differently. *In this whole matter, the main question is, Is the thing done—are sinners converted, and are the children of* God *brought up to a more consistent and vigorous action?* If known facts require you to say Yes, then why *discuss* and speculate, and worse than waste the time in telling the world how much better it would be to have it done in some other way?"

Here, we take it, the great secret of the modern revival system is honestly avowed. The question is not, "Are the means right, scriptural, or primitive?" but, "Do they answer the end?" "Is the thing done?" inquires the author of the above letter; if so, it is well done, be the *means* what they may. "Are sinners converted?" if so, this is enough, even if the means are not better than trickery. Thus the Jesuitical maxim, "The end justifies the means," becomes the acknowledged basis of modern revival measures, and the present advocates of such measures are no whit superior to the followers of Loyola, except on the principle that "a living dog is better than a dead lion." Thus, we may add, good men are imperceptibly led astray, and human nature ever impelled by the same principles, performs its stated cycles of error and folly. The enthusiasm of the Catholics of former ages beguiled them into the adoption of a system of "pious frauds" and "priestly craft," and the enthusiasm of Protestants in modern times has betrayed them into the identical system of those whose errors they have nominally abjured, but whose spirit they retain. Thus must it ever be with the deceitful heart of man, when it leaves the way of revealed truth and primitive usage, and throws itself upon its own devices.

Mission to Texas.—We made a brief allusion to this contemplated mission last week, and now proceed to state further particulars. The projector of the mission, the Rev. R. Salmon, arrived in this city a few weeks since, accompanied by fifteen families, (comprising in all fifty-four persons,) the heads of which are substantial farmers and mechanics; worthy, pious, and a large proportion of them Episcopalians. This company, who are to form his first congregation, embarked for Texas on the 14th of last month. By a contract made in November last, with Gen. S. F. Austin, and his partner, Samuel M. Williams, Esq., they have agreed to settle upon their lands on the Brassos river, in Texas, near San Filippe De Austin, a very healthful and valuable part of the country, and each family is to receive nearly a thousand acres of land. The expenses of the expedition are to be defrayed with money advanced by Col. John White, of Syracuse, to be repaid in land by the colonists.

Mr. Salmon's great object is to establish himself as a missionary in Texas, seven-eighths of whose population, many of them Churchmen, consist of emigrants from the United States, to build up the Church of God in that new and most interesting section of country, and to make use of the lands which are guarantied to him by contract, as the means of doing so. Of the importance of such an enterprise, in a missionary point of view, there can be, we think, but one opinion. The most ardent and intelligent friends of missions have advocated the plan of Christian colonization as the most effective for missionary operations. The advantage, indeed, possessed by a missionary who carries with him a colony of men, prepared to sustain him, and co-operate with him, and second his labors by the force of Christian habits and example, over one who goes alone, and is compelled to rely solely on his individual efforts, is at once obvious. We are, therefore, sorry to learn that Mr. Salmon is arrested in so promising a plan by unforeseen embarrassments. The expense of transporting the emigrants from Onondaga to Texas having exceeded the estimate by about $700. In consequence of this disappointment, Mr. Salmon is unable to follow his colony, and thus a new appeal is made to the liberality of the friends of missions. Mr. Salmon informs us that arrangements have been made for throwing all the business details of the enterprise into other hands, so that after his arrival he will be enabled to devote himself exclusively to the objects of his mission. Thus, one objection, which might be anticipated, is removed. The enterprise also, we are told, meets with the approbation of the Bishop. The Committee of Foreign Missions, we understand, do not feel themselves authorized to act in the premises, until Mr. Salmon shall have visited Texas, and reported the state of things, though we have no reason to think that they are otherwise than favorably disposed to the enterprise. As it is desirable, however, that Episcopalians should act in harmony with the Society, we take leave to suggest that Mr. Salmon should obtain such recommendation of the object from the Foreign Committee as their general information may enable them to give. With this brief statement, we commend the enterprise to the liberal regard of our readers.

For the Churchman.

"Christ is risen indeed!"

The heavy stone is roll'd away,
  Within, in garments bright,
The angel guard themselves display
  In robes of dazzling white,
When the two Marys wondering see,
  They lowly bow their trembling knee.

They weep; for lo! the empty tomb
  And scatter'd garments lie,—
Jesus has burst the house of gloom,
  Although he deign'd to die.
His own right arm salvation brings;
Glory to Him the King of Kings!

Then spake the angel, Weep ye, why?
  He whom ye seek is risen;
Death could not hold Him, who on high
  Was throned with God in heaven,
Ere the fair stars of morning sung
When new-born earth was bright and young.

He who endured Almighty wrath,
  For those who spurned his love,
Who meekly trod life's thorny path,
  Is risen bright above;
Thus is confirm'd the wondrous plan,—
Justice may pardon *sinful man!*

His precious death, *his* streaming blood,
  His cross of agony,
Are 'merged in glory's brilliant flood
  The mighty Conqueror *he*,—
Destined to vanquish death and hell,
With all the powers of darkness fell.

For *us* he died, for *us* is risen,
  To ransom *us* from death:
Ascends before us into heaven,
  But parting, thus he saith:
"All power in heaven and earth is mine,
Through *me* eternal life is *thine*."

Almighty, holy, glorious Lord!
  Eternal praise be thine,—
Thou who art risen, help afford
  Through our probative time:
Should sorrow's cup to us be given,
Be this our comfort—Christ is risen!

INTELLIGENCE.

With sentiments of devout gratitude for the removal, in the good providence of the Father of mercies, of the cause which has led to so long a suspension of his official duties, Bishop Onderdonk proposes, God willing, to resume his appointments for confirmation in this city and Brooklyn, as follows:—

First Sunday after Easter, April 10, St. Stephen's Church.

Second Sunday after Easter, April 17, French Church Du St. Esprit.

Third Sunday after Easter, April 24, St. John's Church, Brooklyn.

Fifth Sunday after Easter, May 8, St. George's Church.

Bishop Onderdonk proposes making a visitation of a portion of the Diocese in May and June as follows:—

Tuesday, May 10, Schenectady; 11, Florida; Ascension Day, 12, Johnstown; Saturday, 14, German Flats.

Sunday after Ascension, May 15, Utica, institution A. M., confirmation P. M.; 16, Fairfield; 17, Norway; 18, Holland Patent; 19, Oriskany; 20, Rome; 21, New-Hartford.

Whit-Sunday, May 22, Paris Hill; Whitsun Monday, 23, Hamilton; Whitsun Tuesday, 24, Perryville; 25, Manlius; 26, Fayetteville; 27, Jamesville; 28, Syracuse.

Trinity Sunday, May 29, Geddes; 30, Onondaga, West Hill; 31, Marcellus; June 1, Skaneateles; 2, Pompey; 3, Sherburne, four P. M.; 4, Norwich, consecration A. M., confirmation P. M.

First Sunday after Trinity, June 5, Oxford; 6, Greene, consecration A. M., confirmation P. M.; 7, do., ordination; 8, Coventry; 9, Bainbridge; 10, Fayetteville, consecration A. M., confirmation P. M.; Festival of St. Barnabas the Apostle, 11, New-Berlin.

Second Sunday after Trinity, June 12, Exeter; 13, Richfield; Thursday, 16, Rensselaerville, Albany county, ordination A. M., confirmation P. M.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

Clerical Changes.—We understand that the Rev. Alexander H. Vinton, now minister of St. Paul's Church, Portland, Me., has accepted a call to the rectorship of Grace Church, Providence, and will enter on his duties immediately after Easter. The Rev. Thomas M. Clark will, we are informed, temporarily supply the pulpit in Portland.—*Christian Witness.*

The Rev. George Mintzer has resigned the rectorship of Christ Church, Pottstown, Montgomery county, and St. Gabriel's Church, Morelattin, Berks county, and has accepted the rectorship of St. Andrew's Church, West Vincent, and St. Mark's Church, Honeybrook, Chester county, vacated by the resignation of the Rev. Cyrus H. Jacobs. The last-named church has just been erected, and shortly will be consecrated. It is a handsome and commodious building, situated about six miles south of St. Mary's Church, under the rectorship of the Rev. Levi Bull; both of which churches owe their origin to the zeal and exertion of this indefatigable laborer in the Lord's vineyard.

Episcopal Recorder.

Convocation at Salem.—The Convocation met at Salem, according to appointment, last week. A large number of the clergy were present. The next convocation is appointed at St. Paul's Church, in this city, on Thursday, the 7th of April.—*Christian Witness.*

Kenyon College.—The annual catalogue of Kenyon College, recently received, presents the following statement:—Theological students, 11; under graduates connected with college classes, 62; senior preparatory department, 52; junior preparatory department, 57. Total, 182.—(*Utica*) *Gospel Messenger.*

Munificent Legacy.—The African Repository for January, says that it is stated that Lyman Denison Brewster, of the State of Illinois, has bequeathed $2,500 for the promotion of common school education in that State, and about $10,000 to the American Colonization Society.

Southern Churchman.

Jamaica.—Since the publication of our last, we have, through the medium of the Southside papers, learned that the Rev. Mr. Trew has arrived in this Island, as agent of the Mico Charity, and brought with him competent masters to enable him to commence his benevolent labors for the purpose of instructing the apprentices of this country. A contemporary remarks that "as few of our readers know any thing of the Charity from which this munificent donation has been made, we will state for their information, that the Mico charity derives its name from the foundress, Lady Jane Mico, who, in the year 1670, bequeathed the moiety of a sum of £2,000 sterling, to redeem from captivity poor Christian slaves, held in slavery in the States of Barbary. The amount of the original bequest was, by an order of the Court of Chancery, invested in landed property in the neighborhood of London, and the proceeds were, from time to time, paid over to the Accountant General of that Court, but remained unappropriated. An application, however, having been made to the Court in the month of January, last year, setting forth that the charity funds could no longer be appropriated strictly according to the will of the benevolent individual, and praying that the same might be applied toward the education of the apprentices in the British Colonies, as being an appropriation of the funds as nearly as possible to the intentions of the testatrix, an order of the Court was made, placing at the disposal of the trustees, a sum of about 100,000*l* 3 per cent. bank annuities.—With this sum it is gratifying to know, the trustees of the Charity are now about proceeding to diffuse the blessing of a Christian education, as far as they may be enabled to do so, amongst the apprentices and other inhabitants of our colonies, having selected this island as the sphere of their earliest efforts."

Cornwall Chronicle.

The Religious Press.—At a meeting of the venerable Society for the Propagation of the Gospel in Foreign Parts, held on the 1st of December last at Cambridge, England, the Rev. Henry J. Rose stated among other matters presented by him, that in Newfoundland Christianity had been upheld in many places, by the publications of the Society, where for *thirty years* the people had not seen a Christian minister.—*Gospel Messenger.*

The congregation at the Cathedral on Sunday last had the gratification of hearing an excellent discourse from the Lord Bishop of Jamaica, on the duty of prayer—private prayer, family prayer, and public worship. His Lordship preached on 1st Epistle of Peter, chapter iii. verse 12, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." We had the great pleasure of hearing his Lordship, and have no doubt the whole congregation were as much pleased as we were with the matter of the discourse, as well as with the impressive manner in which it was delivered. It is not a kind wish to our brother colonists of Jamaica, who must be anxious for his Lordship's return, but we should certainly feel much pleasure to find the Bishop detained some time longer amongst us. His Lordship we understand, will preach at St. Mary's Chapel to-morrow evening.—*Barbadian.*

The Bishop of Jamaica preached at St. Mary's Chapel on Thursday evening last, from the 6th chapter of Matthew, 23d verse; "If therefore the light that is in thee be darkness, how great is that darkness?" There was a very crowded congregation, and the Bishop's discourse was listened to with profound attention. His Lordship alluded, in very felicitous language, to the circumstance of that day being the eleventh anniversary of the arrival of himself and the Bishop of Barbadoes in this island, and remarked on the many happy events connected with religion, which had happened since that time. It was very gratifying to the congregation to hear from his Lordship the assurance that our venerable sovereign felt a most lively interest in the spiritual improvement of his subjects in these colonies. This anxious feeling for the best interests of his West Indian subjects, the king had expressed in an interview which the Bishop had had the honor to be admitted to with his Majesty, when he (the Bishop) was last in the mother country. His Majesty had expressed his ardent desire that the blessings of the Protestant Church of England should be felt throughout his transatlantic dominions. His Lordship did not omit to notice the advantages which the congregation of St. Mary's derived from having a minister over them from whose lips they could always seek and find knowledge.—*Ibid.*

A very interesting examination took place on Saturday last before the Lord Bishop, at St. Mary's Chapel, of the St. Mary's evening and Sunday schools, consisting of five hundred and seventy-four pupils, chiefly apprenticed laborers, and most of them adults. Four classes, about eighty persons, were examined in reading the gospels, psalms, and some of the elementary books, and in answering questions in the Church Catechism, Broken Catechism, and Crossman's Introduction, and acquitted themselves, as we are informed, very much to the Bishop's satisfaction. After the examination, the whole number went to the St. Mary's boys' school house, and partook of currant buns and lemonade. It is gratifying to know that the work of instruction is going on, notwithstanding the complaints we hear of profligacy and ignorance.—*Ibid.*

Ecclesiastical Intelligence.—On the 7th instant the Right Reverend the Lord Bishop of Barbadoes and the Leeward Islands, granted the following licenses, viz. To the Rev. William Haynes Adamson, Bachelor of Arts, as Curate of the Parish of Saint Peter, in the Island of Antigua; to the Reverend Thomas Clarke, Bachelor of Arts, as Assistant Curate of the Parish of Saint John, in the Island of Antigua; to the Reverend George Morison, Bachelor of Arts, as Assistant Curate to the Rector of Scarborough, in the Island of Tobago; to the Reverend John Alexander Bascom, as Assistant Curate to the Rector of the Parish of Saint George, in the Island of Dominica; to the Reverend William Augustus Beckles, as officiating Minister on the west coast of Berbice, in British Guiana; and to the Reverend Samuel Paynter Musson, as officiating Minister in the Parish of Saint James, Windward, in the Island of Nevis.—*Ibid.*

Our countrymen are in right earnest now, we trust, in their exertions to restore all the fallen churches, and in building additional places of worship, according to the rites and ceremonies of our pure and apostolic Church. High and low, rich and poor, present the agreeable prospect of a people anxious to promote, more extensively than ever, the spritual improvement of themselves and their fellow-beings, and to receive into the pale of Christian civilization that large mass of their fellow-creatures, who have for a long time, with mistaken views of Christian duty, been rather looked upon as the Gentiles of old were by the then chosen people of God, as "aliens," as "a people afar off." But now, thank Heaven, we have better notions of "the things which make for our peace" here, as well as hereafter, and we rejoice to see all come into our fold. A people whom, in the spiritual blindness of former days we could not or would not see, or acknowledge, are invited to serve God, to join *with* us in prayer and praise, and to go up with us to the table of the Lord. Here is a "march of mind" of the right sort—a species of liberality based upon, we humbly trust, Christian principles—not a dangerous innovation, but a safe reform.

We regretted, on Thursday last, that our state of health would not allow us to encounter the heat of the sun, though we felt very anxious to witness the ceremony in Black Rock. A friend, however, who was present, has furnished the subjoined report. It is an agreeable reminiscence that the two Right Rev. prelates, the Bishops of Barbadoes and Jamaica, arrived in Carlisle Bay that day eleven years. What changes—happy changes, indeed, have taken place during that period in the western colonies!

"The ceremony of laying the corner-stone of a chapel, to be called St. Stephen, in Black Rock, took place on Thursday last. The solemn and interesting ceremony was witnessed by the most numerous and highly respectable parishioners of St. Michael ever assembled on a similar occasion. Gentlemen from other parishes were also present. The Bishop of Barbadoes, accompanied by the Bishop of Jamaica, and a great number of the clergy, arrived at the hospitable mansion of Benjamin C. Howell, Esq., (the treasurer of the island,) about half-past eleven o'clock; from thence their lordships, with the clergy, proceeded to the site of the contemplated building, where the boys of the St. Mary's school were already assembled, and the stone prepared in the usual manner for laying. After the boys had sung a psalm, the Bishop of Barbadoes delivered a most affectionate and impressive address to those assembled; commending them for their praiseworthy undertaking, and taking a brief view of the advantages, both temporal and eternal, which the spread of religion would confer on all the fallen sons of Adam. His Lordship concluded his address with a most fervent prayer, beseeching the Almighty disposer of events to bless and prosper the sacred work then commenced. The children then chaunted the 100th psalm, and the stone was laid in the usual manner.

After the ceremony Benjamin C. Howell, Esq., entertained the bishops, the clergy, and a large party of other gentlemen, at his residence, Carleton Lodge.

Thursday was a glorious day for the Black Rockites. They have had the pleasure of at last witnessing the commencement of their chapel, so long contemplated; and they evinced, by their numbers and devout demeanor, the paramount importance which they attached to it. Large families of that important portion of society, the middling class, who have been hitherto, from distance, and other causes, completely shut out from the public worship of the Almighty, will (we trust) shortly have an opportunity of raising *their* voices in the great congregation. We sincerely congratulate them on the occasion.

It was with great pleasure that we noticed the vast number of apprenticed laborers present on the occasion, the proprietors, much to their credit, having given them leave to attend the ceremony; and we cannot neglect noticing the peaceable and decorous manner in which they conducted themselves."

The Bishop's Address on laying the corner-stone of St. Stephen's Church.—My Christian brethren! The increasing provision which is making throughout this island for the public worship of Almighty God, must be a subject of heartfelt congratulation to every sincere Christian.

The change which has publicly taken place in our civil and domestic relations has called for, and been promptly and judiciously met, by new laws and a more extended and efficient police. Need I remind a Christian assemblage that laws, however wise, and measures, however prompt and judicious, are yet alike fruitless, without the sanctions of religion? Religion carries onward our fears from this world to the next, and threatens the offender with yet severer punishments in the endless ages of eternity. Where religion, however, as is happily the case in these lands, goes hand in hand with the law, imparting weight and permanency to that from which, under God, it is itself receiving an honorable protection, what blessings, from such a union, may not the Christian patriot anticipate?

Refreshing is the thought, that the first objects which welcome the stranger to our shores, are the edifices of the living God! Churches and chapels follow one another in cheering succession, as the vessel carried onward by the ever-blowing breeze, glides along our coasts. No discredit in after times, should it please the Almighty to preserve these buildings from the fury of the desolating blast, will they bring on the piety, and taste, and munificence of the country within which they have been raised. The man of science, and the man of piety, and yet more he, in whose well-principled and duly-informed mind are united the refinements of education with the hallowed feelings of the Christian, will find in the Gothic elegance of St. John's, in the graver simplicity of St. Philip's, and in the more massive and turreted outline of Christ Church, an abundant source of architectural gratification and holy thankfulness. I mention these three only, as the spectator is unable, as yet, to judge of the proportions and outward effect of the more recently commenced churches of St. Thomas, St. Peter, and St. Lucy.* Are the pious feelings of the community, however, awakened only to the restoration of that which the storm had laid low? Are the inhabitants of this island contenting themselves with re-erecting only their former edifices on a scale more commensurate with the increasing wants of their respective parishes? Yet more considerate is their zeal, as the present occasion so amply testifies; yet more extended and abundant is their liberality! Numerous are the spots in this populous island, whereon hundreds and tens of hundreds of our fellow-creatures might be assembled, and would piously and gladly embrace the opportunity of assembling, for the purpose of public worship according to the scriptural services of our pure and apostolic Church, could, I will not say, their convenience only, but the very necessities of the young and the aged, the infirm and the poorer portion of our brethren be consulted by the erection of additional "houses of prayer and praise." To many families, the distance of the parochial church acts as an effectual bar to the regular performance of their public duties as Christians: sabbath after sabbath passes over their heads, but rarely are they seen, rarely are they able to present themselves, within the walls of the one God, their Creator, Redeemer, and Sanctifier. Can we wonder that so many are Christians only in name? Can we wonder that in so many instances God should be altogether forgotten; that every virtuous restraint should be removed; and that the child, which was born unto God in his infancy, should, in his manhood, so often exhibit a mournful picture of mental and moral degradation? Yet further, my brethren, consider the numbers which are every day passing from the condition of servitude into an equality of civil privileges. Can it be of little importance to the peace of this country, whether so large a portion of the community be, or be not, instructed in the moral and religious responsibilities of their newly acquired freedom? Can it be a matter of indifference to fathers of families, to landed proprietors, to the merchant, or to the tradesman, whether the rising generation, under circumstances so new and peculiar, shall, or shall not, be duly imbued with the pure, and peaceful, and honorable principles of the Gospel of Christ; principles which, if acted upon generally, would turn earth into heaven, and constrain mankind, by the most powerful motives, to "love without dissimulation," to "abhor that which is evil," to "cleave to that which is good," to "be kindly-affectioned one to another with brotherly love," to "provide things honest in the sight of all men," to be active in "business," "fervent in spirit," for as much as, whilst discharging by God's grace the relative duties of life, they would, in an especial manner, be "serving the Lord." An unprincipled community can never be respected abroad, nor be prosperous at home; or, if for a time it seem to prosper, there is still a hollowness in the foundations of its civil structure, which will sooner or later cause its downfall. The subject of religion is at once the highest and most blessed which can occupy the mind of man, for it treats of God and his laws, and provides for man's present and everlasting happiness.

Grateful, then, my brethren, are occasions such as these, when the influential and the richer classes come forward with their lands, their wealth, and their time, to add yet other edifices to the number of our religious and scholastic buildings! when the poorest are eager to throw in their mite, and to give, what for them is no small offering, their labor to so hallowed a purpose: when the wise and good lend the sanction of their presence, and many a heart is ascending up in prayer to God for his accompanying blessing! May the Lord hear the prayer which we shall now offer; and may the work this day commenced by us be prospered of him in our hands!—*Barbadian.*

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* We are happy in being able to state that a contract has been already entered into for the building of St. Joseph's Church; and we trust that a day may soon be fixed for laying the first stone. —Ed. Barb.

Missions around the Mediterranean.—There are at this time five or six missionaries at Gibraltar, Malta, and the Ionian Islands; six in the kingdom of Greece; fifteen in Turkey; three in Persia; four or five in Georgia; ten or twelve in Syria and Egypt, and two in Abyssinia: in all about fifty, of whom nearly one-half are English or German, and the others Americans. Ten years ago, there were but twenty. Since Protestant missionaries first entered these countries, there have been cases of hopeful conversion at Malta, Beyrout, Smyrna, and Constantinople. There are six *printing establishments* connected with these missions, employed in diffusing divine truth. Much precious seed has been sown—and will not the Church look to Heaven for copious showers, which shall cause it to spring up and yield an abundant harvest?

Mission Schools.—These are flourishing in the countries just named. At Syra, Rev. Mr. Hildner, an English missionary, recently had 650 pupils under his personal superintendence. Eleven of his female pupils were qualified to act as teachers.

At Argos, the Rev. Mr. Rigg's school is flourishing.

At Athens.—Dr. King's school suffered a momentary interruption by the loss of teachers who were called to the government schools. Dr. Robertson, of the Episcopal Church, had recently a select school of 40 pupils; and Rev. Mr. Hill more than 500. Dr. R. has the superintendence of the press.

It is estimated that 1000 Greek children are taught by the missionaries in Turkey, and 2000 in Greece. We have gathered these interesting facts in relation to these missions, from a letter from Rev. Mr. Brewer to the editors of the N. Y. Observer.

State of Protestantism in France.—A number of very interesting communications from authentic sources, have been lately given to the public, but none have been perused by us with more pleasure than one which appears in the last No. of Blackwood's Edinburgh Magazine: its length will deter us from publishing it entire; and we have now only room for an imperfect abstract:

"Reformed churches have been established within the last two years and a half at Chalons, Macon, Turnus, Luhans, and Givry, towns varying in their population from fifteen to four thousand inhabitants, whereas, before that time almost every individual residing in those places was a Roman Catholic. Besides this, at Lyons and St. Etienne, where there had always been Protestants, a correspondent movement has taken place, and a multitude of conversions have been made. In fact, there is a spirit abroad which has not been known in France since the time of the Reformation. At present it is creeping quietly along the ground, and nestling itself in the humblest settling-places; but by and by gathering strength and growth in these small resting spots, it may expand, I hope, its influence, and mount into higher places. The manner in which this spirit was first excited is very remarkable, and very striking and touching from the simplicity of the means used. *Colporteurs*, or hawkers, whose business it is to sell Bibles and Tracts, in excursions made for that purpose over the country, introduced themselves, a little more than two years ago, into the house of a most bigoted Roman Catholic at Turnus. Almost all the inhabitants of that place are of the lowest rank of life, and the family alluded to was of this class. The reading of the Bible, however, and the conversation especially of one particular *colporteur*, converted the whole family. A conversion of this kind, it may well be imagined, where there was no advantage to be gained, but much persecution to be sustained, which indeed followed, could only have sprung from the liveliest convictions. There was one family there, consisting of four persons, ardent and enthusiastic for the Gospel in the midst of a population of five thousand inhabitants. This was a beginning; the *colporteurs* had thereby a *pied a terre:* they could read the Bible publicly, and speak to those who, out of curiosity, came to hear them. This they did with some effect, till an audience being prepared, a preacher was sent to address them. I am told that the first time the Gospel was regularly preached in the town, crowds flocked to hear it, and that a very great sensation was produced. There is, at present, a permanent church established, and I saw myself a congregation assembled, though on a week-day evening, of about fifty persons. * * * * *

"From Turnus the movement spread to the surrounding towns, and by the same means. The beginnings were always extremely feeble. When the pastor at Chalons first attempted to establish a worship there, he could only get three or four persons to promise to attend, and was rejected rudely by the few nominal Protestants to whom he addressed himself. He has now a congregation of about sixty persons, and an audience usually of one hundred, as many as his place of assembly can hold. The regular congregation or flock at Macon amounts to about one hundred, and the audience sometimes to double that number. In both places they are all, with a very scanty exception, converted Roman Catholics; and among these persons, decidedly separated from the Church of Rome, there exists a little corps of Christians quite of the John Bunyan stamp."

The Gospel, it is stated, now meets with much opposition; but notwithstanding, converts are multiplied. In Lyons, there is a Protestant population of 8000, who are mostly Socinians. In 1826, 1500 Catholics attached themselves to the Reformed Church, many of whom relapsed into Popery. In the year 1828, M. Monod was appointed the pastor of the National Congregation in that city. His faithful and searching preaching gave so much offence that he was dismissed. Several advantageous offers were made him elsewhere, but he determined to remain at Lyons with the little flock who adhered to his ministry, which has now increased to the number of three hundred auditors, and their chapel is always filled, and sometimes even crowded.—*Southern Churchman.*

NOTICE.

The anniversary of the Sunday Schools in union with the Protestant Episcopal Sunday School Society of this city, will be held on Thursday next, (7th April,) at St. John's Chapel, at half-past ten o'clock, A. M., and at St. Thomas' Church at three o'clock, P. M.

All schools south of, and in Canal-street, with St. Luke's, Washington-street, Varick-street, colored school corner of Grand and Elizabeth streets, and schools at Brooklyn, will attend at St. John's Chapel, A. M. All the other schools will attend at St. Thomas' Church, P. M.

Superintendents are requested to have the number of their scholars and teachers present in both departments, ready to hand to the Committee of Arrangements on their arrival at the church, and also to have their schools in attendance at an early hour, that they may be seated in time before the service commences.

By order of the Committee of Arrangements,
Theron Wilber, *Secretary.*
March 30.

NOTICE.

The Rev. Mr. Southgate, Missionary to Persia, is expected to arrive in this city previous to Sunday next, in which case exercises will be had in the Church of the Ascension, preparatory to his departure on his mission, at half-past seven o'clock in the evening of that day.

In the event of the arrival of Mr. S., notices will be sent to the several churches in the city of the above-mentioned meeting.

James Milnor, *Secretary*
and General Agent, Foreign Committee

ST. BARTHOLOMEW'S CHURCH.

(*Corner of Lafayette-place and Great Jones-street.*)

The basement of this church being now completed, the congregation are informed that it will be open for divine service on and after Sunday next, at half-past ten A. M., and half-past seven P. M.

March 29th, 1836.

NOTICE.

The third Anniversary Meeting of the "Young Men's (Auxiliary) Education and Missionary Society," will be held on Thursday evening, 7th April, in the Church of the Ascension, (Canal-street,) at half-past 7 o'clock.

The Annual Report will be read, and several addresses may be expected. Episcopalians generally, and young men particularly, are invited to attend.

Pierre E. F. McDonald,
Anthony Ten Broeck,
P. P. Rockle, M. D.,
Clement Guion,
John V. Dixey,
Committee of Arrangements.

New-York, March 28, 1836.

Calendar.

APRIL.

2.	Easter-Even.
3.	Easter-Day.
4.	Monday in Easter Week.
5.	Tuesday in Easter Week.
10.	1st Sunday after Easter.
17.	2d Sunday after Easter.
24.	3d Sunday after Easter.
25.	St. Mark.

ACKNOWLEDGMENTS.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

March 24, 1836. From a female member of St. Thomas' Church, New-York, by the hands of Messrs. Swords, Stanford & Co., $25 00—March 28. A collection made in St. George's Church, Flushing, N. Y., by the hands of Rev. R. B. Van Kleeck, 18 06—A donation from Rev. R. B. Van Kleeck, 5 00—A donation put into the hands of J. Lyman Clark, New-Canaan, Conn., received through Messrs. Swords, Stanford, & Co., 00 75.

Total amount, $48 81

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

New-York, March 30, 1836.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received—

By the hands of the Rev. Joseph R. Walker, of Beaufort, South-Carolina, "from E., of St. Helena Church, Beaufort, S. C., for the Persian mission, if immediately needed, if not, for the Greek mission," $100 00—By the hands of James Swords, Esq., treasurer of the domestic committee, received by him from the Rev. E. C. McGuire, of Fredericksburg, Va., from Miss Agnes Gray, for the Greek Mission, $10 00; Miss Margaret Gray, 5 00; Mrs. Bassett, 1 00; Miss G. Taliaferro, 1 00; Mr. J. Cookley, 1 00; weekly offerings of St. George's Church, Fredericksburg, for the China mission, 10 50—A thank-offering for the Greek mission, from a friend in Bertie county, North-Carolina, in a letter to the treasurer, 20 00—By the hands of C. Trowbridge, Esq., of Detroit, being the contributions of the teachers and children of the Sunday school of St. Paul's Church, Detroit, to be appropriated toward the expense of translating and printing Gastrell's Institutes at the mission press in Greece, as proposed by Rev. Dr. Robertson, in his letter to the Rt. Rev. Bishop Onderdonk, 21 00—By the hands of the Rev. P. Alexis Proal, Rector of St. George's Church, Schenectady, "a collection for the China mission, made under unfavorable circumstances," 2 30; the treasurer begs leave also to correct the annunciation of a donation of 16 87 from the Society of this church, for the Promotion of Christianity, made in the Churchman of February 27, and acknowledged as proceeding from an association of the same title of St. George's Church in this city—By the hands of James Swords, Esq., treasurer of the domestic committee, received by him through the Rev. Charles Dresser, of Halifax, Va., from Mr. Samuel T. Miller, of Pittsylvania, 5 00—By the hands of Mr. Stephen Greenland, amount of collection in Grace Church, after a sermon by the Rev. Secretary and General Agent, 353 90—By the hands of the Rev. Dr. Milnor, from Mr. S. A. Shiras, treasurer of the Missionary Society of Bristol College, Penn., 10 00—From the Rt. Rev. Bishop Meade, of Virginia, from the children of his Sunday school, for the schools of the Rev. Dr. Robertson, at Syra, Greece, 50 00; and from his congregation, contributed to foreign missions, 75 00—Also by the hands of the Rev. Dr. Milnor, from the American Tract Society, to aid in the printing and distribution of religious tracts from the press under the charge of Dr. Robertson, at Syra, in Greece, 1000 00—By the hands of the Rev. Peter L. Jaques, through Mr. Greenland, Christmas offering from St. Luke's Church, Hope, New-Jersey, 1 75.

Total amount, $1667 45

Henry Cary, *Treasurer.*

New-York, March 29, 1836.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following contributions since his report of the 23d instant:—

From the Rev. Jacob L. Clark, New-Canaan, Conn., $10 50 as follows, viz. 7 25, being part of the offerings of St. Stephen's Church, Ridgefield, for one quarter; and 3 25, being part of the offerings of St. Mark's Church, New-Canaan, for one quarter, all for domestic missions—Church of the Ascension, New-York, being in redemptien of the pledges on the 25th October last, in that church, of the Rev. Dr. Hawks, 5 00; Mrs. Hawks, 2 00; H. D. Aldricks, 25 00—By the hands of the Rev. Edward C. McGuire, Fredericksburgh, Va., the following donations, viz. from Miss Margaret Gray, 5 00; "A Friend" for the Church in the West, 2 50; "A church member," for the Church in the South west, 1 50—From H. R. Robey, Esq., late treasurer of the Missionary Association of St. George's Church, Fredericksburgh, Va., for domestic missions, 8 00; "A Friend" for Tennessee mission, 5 00—From Mr. Samuel T. Miller, of Pittsylvania county, Va., per the Rev. Charles Dresser, of Halifax Co., for domestic missions, 5 00—From the Rt. Rev. Bishop Meade, of Virginia, by the hands of the Rev. Dr. Milnor, for domestic missions, 75 00—By the hands of the secretary of the domestic committee, from some little girls of St. James' Church, Wilmington, North-Carolina, for Bishop Kemper, 2 00.

Total amount, $146 50

James Swords, *Treasurer.*

March 30, 1836.

PRESS DEPOSITORY,

46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 30th, from the following persons, viz.

C. Stimpson, jun.—Postmaster, South New-Berlin—Mrs. Miller—Jno. C. Pechin—Rev. J. C. Cochran—Joseph Gill—J. W. Wright—Benj. H. Alston—Postmaster, New-Berlin—Rev. J. M. Coffer—E. M. Forbes—Wm. Staveley—Rev. Ralph Willetson—John Hoffman—Robert Graffin—Bishop Smith—Benjamin O. Davis.

Received by the Gen. Prot. Episc. S. S. Union.

John E. Earle—Eli Maynord, *with remit.*—Hugh D. Evans, *with remit.*

LIST OF
Religious and Ecclesiastical Works, &c.
For sale at the Depository of the N. Y. Prot. Episc. Press, 46 Lumber-st.

Jay's Morning and Evening Exercises—Faber on the Difficulties of Romanism—Onderdonk's Devotions—Aids to Reflection, by S. T. Coleridge—Discourses on Christian Religion, by Bp. Griswold—Wilson's Lectures on Christianity—The Friend, a series of Essays by S. T. Coleridge—Essays and Dissertations in Biblical Literature; Vol. I. containing chiefly Translations of the works of German critics—The Steward's Reckoning, by Rev. Wm. A. Clarke, D. D.—Taylor's Holy Living and Dying—Parochialia, by the Rt. Rev. Thomas Wilson, D. D.—Introduction to the Sacred Philology, by Dr. J. Planck—Brittain's Apology—Dr. Berrian's Prayers—Faber on the Difficulties of Infidelity—Memoirs of Griffin—The Two Rectors second London edition—Wilson on the Sacraments—Christian Companion—The Statesman's Manual, by S. T. Coleridge—Gospel of St. John, in Greek, 3d Lond. ed.—Advice to a Young Christian—The Christian Altar, by the Rev. Dr. Wyatt—Theological Library, by the Harpers—Rev. J. Hooker's Library of Christian Knowledge, Vol. I.—Blanco White's Evidences of Catholicism—Jones on the Trinity—Pastor's Testimony, by Rev. John A. Clark—Hannah More's Works, complete, 2 vol. 4to.—Churchman's Manual, by Rev. B. Dorr—Jerram on Infant Baptism—Bp. H. U. Onderdonk on Regeneration—Village Testament, by Rev. Wm. Patton—Law's Call—A Walk about Zion, by Rev. John A. Clarke—Episcopacy Examined and Re-examined, by Bp. H. U. Onderdonk—Communicant's Companion—Sacra Privata—Moshiem's Church History—Potter on the Church Government—The Primitive Creed Examined, by Bp. Hopkins—Waddington's Church History—White on the Catechism—Lowth's Isaiah—Beveridge's Private Thoughts—Slater's Draught—Spirit of the Hebrew Poetry, by J. G. Herder—The Primitive Church, by Bp. Hopkins—Bridge's Exposition on the 119th Psalm—Chapman's Sermons—Horne on the Psalms—Works of Robert Hall, 2 vols.—Bp. Griswold's Prayers—Early Years of Bp. Hobart, by Professor McVickar—Professor McVickar's Private Devotions—Political Economy, by Prof. McVickar—Christian Offices, by Rev. Dr. Wyatt—Secker on Popery—Dr. Cooke's Essays—Wainwright's Sermons—Henshaw's Sheridan—Secker on the Catechism—Christianity Vindicated, by Bp. Hopkins—Ravenscroft's Works—Life of Bp. Heber—Ecclesiastical History—Life of Bard—Blomfield's Manual—Devotional Sonnets—Wharton's Remains, 2 vols.—Life of St. Paul—Parish Library, 13 vols., in various bindings—Whately on St. Paul—Works on Episcopacy—Wheaton's Journey through England—Dr. Cooke's answer to the Princeton Review, of an Essay on the Invalidity of Presbyterian Ordination—Bright Beams of Light.

Also, every variety and style of Prayer-books and Bibles.

Orders addressed to the Business Agent from any part of the United States, will meet with prompt attention.

Feb. 27, 1836.

SEMINARY FOR YOUNG LADIES,
CHESHIRE, CONN.

The Summer Term of Miss Cornwall's Seminary, will commence Wednesday, the 20th of April.

Tuition per term of twenty-two weeks.

Common English Studies,	$6 00
Higher English Studies,	9 00
French,	9 00
Latin,	9 00
Music, (including use of instrument,)	18 00
Drawing and Painting,	10 00
do. do. (including oil painting,)	15 00

Board can be obtained in the family with the Principal, and other families, at $1 50 per week, exclusive of washing and lights. As the number of boarders is limited to eight, it is necessary that all who wish board with the Principal, should make early application.

It is recommended that pupils commence with the term; but they will be received at any time during the term, and charged only from the time they commence. To prevent, however, the evils arising from irregular attendance, no deduction will be made for absence, except in case of protracted illness.

References.—Rev. E. E. Beardsley; B. Beach, Esq., Cheshire; Rt. Rev. Bishop Brownell; Rev. Dr. Wheaton, President of Washington College, Hartford, Conn.; Rev. Dr. Judd, New-Haven, Conn.; Rev. Mr. Jarvis, Chatham, Conn.; Rev. Dr. Turner; Rev. Dr. Hawks; Floyd Smith, Esq., New-York; Rev. Edward Neufville, Savannah, Georgia.

March 15, 1836.

PEW FOR SALE.

Pew No. 96, on the ground floor of Christ Church, Anthony-street. The pew is well situated, and will be sold low, as the family are about leaving the city. Apply at the Bookstore of N. B. Holmes & Co., No. 262 Greenwich-street.

March 16, 1836. 5w.

NEW BOOKS.

100 copies of Professor Hale's "Illustrations of the Liturgy," on hand, and for sale by the General Protestant Episcopal Sunday School Union.

March 17, 1836.

WILLIAM HABINGTON.

This amiable man, and irreproachable poet, was born at Hindlip, in Worcestershire, on the 5th of November, 1605,—a most memorable day in the history of the Habington family; for they were Papists. The discovery of the gunpowder plot is believed to have come from his mother; and his father, who had been six years imprisoned for his supposed concern in Babington's conspiracy, was condemned to die for concealing some of the gunpowder traitors in his house. Whether or not he had actually been so far implicated in their legal guilt is not certain; but he owed his pardon to the intercession of his brother-in-law, Lord Morley.

They were a wealthy family. William was educated in the Jesuit College at St. Omer's, and afterward at Paris, in the hope that he might enter into that society. But he preferred a wiser, and better, and happier, course of life; and, returning to his own country, married Lucy, daughter of William Herbert, first Lord Powis, the Castara of his poems. He died when he had just completed his fortieth year, and was buried in the family vault at Hindlip. The poems were introduced, for the first time, into a general collection, by Mr. Chalmers, most properly. He appears in them to have thoroughly deserved the happiness which during his short life he enjoyed.

Southey.

Quoniam Ego in Flagella Paratus Sum.

David.

Fix me on some bleake precipice,
Where I ten thousand yeares may stand:
Made now a statue of ice,
Then by the sommer scorcht and tan'd!

Place me alone in some fraile boate
'Mid the horrours of an angry sea:
Where I, while time shall move, may floate,
Despairing either land or day:

Or under earth my youth confine
To the night and silence of a cell:
Where scorpions may my limbes entwine,
O God! So thou forgive me hell.

Æternitie! when I thinke thee,
(Which never any end must have,
Nor knew'st beginning) and fore-see
Hell is design'd for sinne a grave;

My frighted flesh trembles to dust,
My blood ebbes fearfully away:
Both guilty that they did to lust
And vanity, my youth betray.

My eyes which from each beautious sight
Drew spider-like blacke venome in:
Close like the marigold at night
Opprest with dew to bath my sin.

My eares shut up that easie dore
Which did proud fallacies admit:
And vow to heare no follies more;
Deafe to the charmes of sinne and wit.

My hands (which when they touch some faire
Imagin'd such an excellence,
As the ermine's skin ungentle were)
Contract themselves, and loose all sence.

But you bold sinners! still pursue
Your valiant wickednesse, and brave
The Almighty justice: hee'le subdue
And make you cowards in the grave.

Then when he as your judge appeares,
In vaine you'le tremble and lament,
And hope to soften him with teares,
To no advantage penitent.

Then will you scorne those treasures, which
So fiercely now you doate upon:
Then curse those pleasures did bewitch
You to this sad illusion.

The neighb'ring mountaines which you shall
Wooe to oppresse you with their weight,
Disdainefull will deny to fall;
By a sad death to ease your fate.

In vaine some midnight storme at sea
To swallow you, you will desire:
In vaine upon the wheele youle pray
Broken with torments to expire.

Death, at the sight of which you start,
In a mad fury then you'le court:
Yet hate the expressions of your heart,
Which onely shall be sigh'd for sport.

No sorrow then shall enter in
With pitty the great Judge's eares.
This moment 's ours. Once dead, his sin
Man cannot expiate with teares.

From the Catholic Herald.

EUCHARIST.

We give an extract from Schlegel's Philosophy of History, taken from the National Gazette, which goes to show the divine nature of the eucharist, by its effects on the first Christians. It was the bread of the strong that gave the martyrs that invincible courage which made them superior to all the terrors of death under its most aggravated and appalling forms. Yes, "The early Christians *saw and felt* the presence of their invisible King and eternal Lord; and when their souls overflowed with the plenitude of spiritual and heavenly life, how could they value earthly existence, and how must they have been willing to sacrifice it in the struggle against the powers of darkness; for that struggle formed the whole and proper business of their lives!" God always adapts the means to the end.

"The Jewish covenant and the old revelation of the Hebrews, formed the chief corner-stone on which Christianity was founded; and the first apostles of the new religion were all chosen from among that people. The Scriptures of the new covenant were all composed in the Greek tongue, and the first apologies, and other expositions of faiths or books of instruction by the primitive fathers were mostly written in the same language. We may therefore consider this language as forming the second foundation-stone of the Christian edifice. Though the political consequences of the Macedonian conquest in Asia were not of any permanence, yet the influence which those conquests have exerted on the intellectual characters of nations, the ascendency which they gave to the Greeks over the whole of the civilized world of that period, were by no means unimportant. It was by means of these conquests that the philosophy and literature of the Greeks became, along with their language, predominant in Egypt and the western countries of Asia; and hence this language was adopted as the original tongue of Christianity, because no other at that period attained such intellectual refinement, or such general diffusion. As in human society every class and condition of life, nay, every individual, by the peculiar rights and advantages which each exclusively enjoys, still serves the community, and contributes to the weal of others, unconsciously, and without precisely wishing it; so in the history of the world, and in the progress of nations, all things are closely interlinked, and one serves as the instrument, auxiliary, or bond of union to the other; and it was not one of the least important results of the Greek science and language, that the two points wherein that nation had risen to the greatest eminence, and was endowed with the greatest power, should both have been so nearly allied with the cause of Christianity, even from its origin. The Roman empire was the third foundation-stone of the Christian religion; for its vast extent facilitated in a singular manner the early and very rapid diffusion of Christianity, and formed, indeed, the groundwork on which the fabric of the new Church was first constructed. In the history of the primitive Church, historians are wont to separate the different branches of their subject, which form so many different parts of a single whole, and thus to describe separately the dogmas and doctrines of the Church, its holy rites and sacraments, its liturgies and festivals, and next its moral condition and external relations, and this division of the subject may, no doubt, very well answer the special design of such ecclesiastical histories.

But, if we wish to take a more general view of the subject, to seize the spirit of Christianity, and form a just and lively conception of the primitive Church, we must be particularly careful not to forget in the investigation of those several heads, that they formed one undivided and living whole in the eyes of the first Christians, amid the overflowing fulness of a new moral life; and of this spirit of unity, as well as the wonderful energy of faith and love which was its never-failing source, it is almost impossible for us to form a full and adequate notion. Christianity, in its primitive influence, was like an electric stroke, which traversed the whole world with the rapidity of lightning—like a magnetic fluid of life, which united even the most distant members of humanity in one animating pulsation. Public prayer and the sacred mysteries formed a stronger and a closer bond of love among men, than the still sacred ties of kindred and affection. Some persons have affected to compare the secret assemblies of the primitive Christians with the pagan mysteries; and undoubtedly it was only in secret, and in the retired and obscure oratory, that the first followers of Christ could gather amid the fury of general persecution. But, from a competent knowledge which we possess of the import of those pagan mysteries, they had about as much resemblance to the religious assemblies of the primitive Christians, as the divine sacrifice of holy commemoration, and the chalice consecrated with the blood of the eternal covenant, bore to the human sacrifices of the Cainites. The Christians saw and felt the presence of their invisible King and eternal Lord; and when their souls overflowed with plenitude of spiritual and heavenly life, how could they value earthly existence, and how must they not have been willing to sacrifice in the struggle against the powers of darkness, for that struggle formed the whole and proper business of their lives! Hence we can understand the reason of the otherwise incredibly rapid diffusion of Christianity throughout all the provinces, and even sometimes beyond the limits of the vast empire of Rome;—like a heavenly flame, it ran through all life, kindling, where it found congenial sympathy, all that it touched into a kindred fervor. Hence—along with that mighty spirit of love which produced so rapid a spread of the Christian religion, and which united in the closest bonds the first Christian communities—that energy of faith which inspired such heroic fortitude under the dreadful and oft-renewed persecutions of the Romans."

Abridged from the Charleston Observer.

WITHERED FLOWERS.

In the summer of 1835, while restless throngs were leaving the city of —— in pursuit of pleasure, the parents of Elizabeth sought a quiet and rural retreat in the vicinity of their daughter's grave. The year preceding, while on a visit to her friends, she was taken ill of a typhus fever, and after lingering several days, on the morning of the 21st of September, being sabbath, at the age of seventeen, her spirit was calmly resigned into the hands of her Redeemer. Her early associates, in the constancy of true friendship, which is developed in acts of kindness not to be reciprocated, have reared a marble monument, with appropriate inscriptions to her memory, and have transformed the swelling mound where her ashes repose into a blooming bed of flowers. The specimens we brought away are now interspersed among the leaves with the promises of her New Testament. Tender memorials! when I look upon them, the temporary advantages and distinctions pertaining to the present world shrink into insignificance. All other solicitude is absorbed in the one inquiry, was my child a Christian? According to the evidence of her personal piety, afforded by a review of her life and example, the blossoms that vegetate on her grave are bright with hope or mildewed with apprehensions. Precious is the engraving on her tombstone: *She died in the faith of the Gospel.*

Her preparation for the great change is inferred, not from doubtful exclamations in her last sickness, but from a habitude of action which showed her desire to be placed upon unseen and divine realities. From early childhood she was often seriously impressed with a conviction of the worth of her soul, and felt that her situation as an impenitent sinner was infinitely perilous. Her love to Christ and to his people was full and overflowing. By nature of a cheerful temperament, her spiritual exercises were not austere; she rather rejoiced in God her Saviour. To her the heavens were light, and in the divine character was no darkness; the awful depths of eternal justice were arched with the bow of mercy, and hope prevailed above her fears. Acquiescing in her entire dependence, it was pleasant in her estimation to be subservient to the will and control of her Creator. To him, in childlike simplicity, she breathed the sentiment of adoption, Abba Father.

Her public avowal of attachment to Christ was an occasion of melting interest. Three of our children, acknowledging the claims of the Saviour, consummated on that day, before many witnesses, the articles of allegiance to him. In infancy had they been consecrated to God, and now they voluntarily renewed the dedication. At this banqueting table we sat down, a happy circle, and his banner over us was love. The grateful scene will never be effaced from my mind. Our *last* celebration of this sacred festival, as an unbroken family, occurred in the church at —— a few weeks before my daughter's death.

These flowers also call to mind her activity as a teacher in the sabbath school; her persevering zeal in collecting a class among the poor and ignorant—her frequent visits for the encouragement of her pupils in their studies, and her anxiety in preparing herself to minister instruction. As I look over her class book, upon the pencil-marks traced with her own hand, I anticipate a future recognition between my daughter and the scholars whose names are here recorded, in another state of being, where perhaps they will acknowledge her instrumentality, through divine goodness, in preparing them for mansions in glory. How pleasant when temporal expectations are extinguished, to see stars of hope rising in unearthly beauty upon the horizon of eternity.

These flowers also awaken recollections of her attachment to the ordinances of religion. In secret prayer there is reason to believe she was constant and importunate. During the stillness of night, the low murmur of her supplicatory voice was often heard by her parents in the adjoining apartment. Behold she prayeth. When abroad, and under the necessity of occupying a room with others, she was uniform, before retiring to rest, in kneeling down and commending herself to the guardian care of her heavenly protector. She was not ashamed of her reliance upon God, nor reluctant to acknowledge it before her companions. Toward the close of her life this fixedness of purpose in the performance of duty was perceptibly strengthened. There was an impression upon her mind, as appears from some of her letters, that she was not long for this world.

Nor can I forget, while I contemplate these flowers, her interest in the spiritual welfare of her younger brothers and sisters; how in her frequent conversations upon the subject of religion, she endeavored to impress them with the value of their souls, and urged upon them the necessity of immediate preparation to meet God. Often has she knelt and prayed with them and for them. Even now I seem to see her leading them to the sabbath school, and to the house of worship. Alas! who could think that these acts of sisterly kindness would so soon terminate? That the stateliest blossom of the group would so soon be blighted? How pleasant is it for children of the same household to dwell together in unity; it is like the precious ointment upon the head of Aaron.

> "The oil through all the room
> Diffused a choice perfume,
> Ran through his robes and bless'd his feet."

She had devoted herself as a missionary to the Heathen. Whether, had her life been prolonged, she would have been permitted to enter the field, I know not; that the consecration was approved in heaven, I have little doubt; for it is characteristic of the grace of our Lord Jesus Christ, neither "to break the bruised reed, nor quench the smoking flax." As I look on these withered memorials of her earthly fate—the sometime fragrant ornaments of her grave—I love to remember that she was endowed with a disposition to assume the requisite self-denials of this Christ-like enterprise. The friend who watched at her bedside relates that the night preceding her death, my daughter sung in an audible voice,

> "Wake isles of the South, your redemption is near,
> No longer repose on the borders of gloom;
> The strength of His chosen in love will appear,
> *And light shall arise on the verge of the tomb.*"

How happily does the sentiment apply to a dying Christian.

Although pain mingles with the pleasure, memory tenaciously lingers upon her frequent acts of dutiful subjection to the will of her parents. To their wishes her own preferences were cheerfully yielded; what they required she was ready submissively to perform. Great indeed is our loss. With truth the patriarch said, "If I am bereaved of my children, I am bereaved." And are these flowers and these remembrances all that remain to us of our child! Elizabeth, farewell. This brief sketch is embalmed with grateful affection. I can do no more.

Why, youthful reader, may not withered flowers soon be your appropriate emblem? What multitudes like Elizabeth have fallen in the spring-time of their existence? Of two sons in one family, the elder had completed his collegiate studies, the other was just commencing them, when he was suddenly introduced to the society of disembodied spirits in eternity. His grave is in the same enclosure with my daughters; a weeping willow marks the spot. Another, a youth just set apart to the work of the Gospel ministry, whose pious, manly discourses and prudent zeal afforded cheering promise of his future usefulness and distinction, preached twice or thrice, urging the necessity of a constant readiness to meet God in judgment—and passed into eternity. Five individuals, all in health and buoyant spirits were conveyed a few months since in a barouche, and embarked on board a steamboat for an excursion of pleasure, and in six weeks the youngest two of the company were in eternity. On the dusk of evening, I think of a Saturday, the eldest of four children, a son, was inquiring for a physician to visit a younger sister, who he said was indisposed. In ten days three of the four, and he among the number, were in eternity. A prosperous, flourishing household retired at night to rest, with no forebodings of approaching evil, and in the morning whitened bones among the ashes of the dwelling, exhibited mournful testimony that three of the domestic circle, three youths, had dropped into eternity. Need the catalogue be extended? Every public depository of the dead furnishes epitaphs to suit the age and circumstances of my reader. Boast not of to-morrow. To thousands of the human family, perhaps to *you* or *me*, to-morrow will be the entrance to eternity.

In connection with these instances of early mortality, does not the example of my child appeal with irresistible persuasion? "Repair, youthful, dying immortal, to your closet; kneel and importune your neglected Sovereign for the sake of Jesus Christ to pardon your iniquities, to renew your heart, to accept and love you freely. Confess, forsake your sins, and turn to the Lord, who will have mercy upon you. Quench not the Spirit—yield at once to the impulses of conscience—stay not for to-morrow's sun. Be a faithful, active disciple of the Son of God." Had my daughter deferred repentance till her *nineteenth year* she would have lost her soul; with the violets upon her grave, would have dropped the last hope and comfort of her afflicted parents. But I thank God that no garden in vernal bloom is now so inspiring to my soul as these remembrancers of her piety—these *withered flowers.*

VILLAGE CONVERSATIONS.—NO. I.

(*Concluded from p.* 1048.)

E. My dear friend, I really did not expect that you could have been so voluble in this new course of argumentation, considering the short time you have been of this way. And I am somewhat inclined to think that you are rather in advance of your subject; you seem to me to decide too rashly on motives. Are we not warranted in the adoption of all means and measures likely to promote the Redeemer's kingdom? And if we have been remiss heretofore, are we not justified now in imitating our fellow Christians of other persuasions, and even in excelling them in zeal for the glory of God and the good of man? And even should these people be mistaken in any of their proceedings, still may they not be justified in their *motives*, and even praised for their *intentions?*

S. I cannot reply to your observations in detail, only in brief. It is a maxim with me, that when men adopt measures of *equivocal character*, there is generally something *equivocal* in the *principle* at the bottom. I know, my brother, and you know it too, that church affairs have been of late conducted upon a principle of worldly policy, and not in the simplicity of Christ. But still, Sir, if you are not in a frame of mind to hear I will desist, for my argument if it be not overwhelming may be wearying, and for that reason I will not crowd my views upon any one.

E. Oh no; proceed if you please. You opened at my instance, and I shall be disappointed unless you tell out all your convictions, and fully state your whole views. You claim my attention.

S. The assurance of your candor will be my justification. Taking all these circumstances together, as they were displayed in Congregationalism, I was led to suspect the genuineness of the whole system. My mind was directed further to inquire into the origin of this church polity, its government and ministry. I carefully examined the New Testament from beginning to end, but could find no trace of a Congregational church, nor of any such ministry! I must confess my surprise! I had always held my minister in high esteem; his order and office I had no doubt were of divine right; and I must confess my confusion too, for I could find no appearance of a Congregational church in all the sacred writings.

E. Interrupting you—I was going to ask whether the polity or government of a Christian people, congregated together as a church, and the ministry with which they may be served, are matters at all affecting their Christian covenant?

S. Truly, Sir, your question is an important one, if indeed the things you have mentioned be matters of *question* with you. All we know, and all the means we have of knowing any thing concerning the Anointed and his kingdom are arbitrarily imposed upon us; they come from heaven, we have not sought them out, nor have our judgments and tastes been consulted at all in the case. Christ himself made the first arrangements and dispositions which he thought necessary for his Church. He of his own authority selected and appointed twelve Apostles, to these from time to time he communicated his will, and finally commissioned them to be his representatives on earth, while he returned to heaven; to these same Apostles gave he power to perfect the constitution of his Church, and to perpetuate the ministry of the Gospel to succeeding generations, even to the end of the world. Nor were his Apostles left after his ascension without his occasional intervention; and instructions by his Spirit were abundant and constant. The Church established by Christ and his Apostles must be the true Church. Now what was its polity or government? Was not apostolical authority paramount all over the whole Church, in every part of the world where the Gospel had made converts? Was there any where to be found an Independent or Congregational Society not subject to apostolic authority? Did any body or community of people, taking upon themselves the Christian name, assume any such right or character. We hesitate not to decide in the negative. No such society of believers was ever found any where in the apostolic age! We conclude then that the polity established by the Apostles was of divine right, and must be essential to the order of Christ's Church. The apostolic commission and ministry were at the beginning of the Christian ministry—from the Apostles proceeded other ministers, as Barnabas, Timothy, and others, called also apostles, and then deacons and elders, all appointed and ordained by the Apostles or their successors, and without the sanction of the apostolic office we find no successive ministry. The superior ministers appointed by the Apostles were commanded to appoint others also, that there might be a succession of ministers to after ages. Nor would the Apostles permit any to officiate in the Church without their official consent and authority. Now, again, I conceive such an appointed ministry to be essential to the *Christian ministry;* and where this *polity and office* are wanting, there is no divinely-ordered Christian Church. You may say, my friend, that this is a very arbitrary view of the case, and I am prepared to acknowledge that it is so; but there it is, and we are at liberty to receive it or reject it, and it is at our own risk; but we are not at liberty to make another thing out of the mass of believers,—say, make a Congregational church,—and substitute that for a Church of Christ's constituting, no we are not at liberty to do any such thing. Nothing is so acceptable to God as obedience to his laws, and no ministry can serve with so much acceptance in his house as that which he has appointed. What God may accept, however, in mercy to our ignorance and infirmities, and even to our waywardness, is not for me to say; but I believe that it will be acceptable to God *for me* to reject and renounce what I have found out to be erroneous, though I sincerely embraced it in times of ignorance, and that it will be acceptable to God that I seek a more perfect way.

E. Well, if these things are so, then we have been dreaming in a strange way for these many years past, and where, and in what this dismal delusion will end, I know not!

S. A dismal delusion indeed! Only think of the *ministry* this delusive system has introduced into society, and the sort of *preachers* we are obliged to receive as the ministers of Christ. Admitting that our regular Congregational and Presbyterian ministers are really and truly the ministers of Christ, are we for that reason to acknowledge and receive a class of preachers who have little to recommend them but their coarse obtrusiveness, their violence, their disorderly and extravagant pretensions to an especial divine commission? Shall we be compelled to embrace such men, when we can see in them so little of the meekness and quietness of Christ—so little of that wisdom which is from above? But upon the Congregational plan, I do not see how this system of imposition is to be avoided. A Congregational church constitutes its own ministry—they can, if they assert their *birth-right, ordain* as well as call their ministry—it is true, in these days the right to ordain is ceded gratuitously to the clergy, but if an association or ordaining council lay hands on a man who at length turns out to be a very unfit person for the sacred office, they have no control over him, and if they should issue a testimony of their disapprobation, any Congregational church who wilfully adheres to this disapproved man, will retain or encourage him, in spite of the protest issued against him. There is no tribunal to which this errorist can be brought; he goes on his own way, neither will he want for countenance in the several congregations which lie along the course of his itinerant career. Much mischief has been done in this way in a very short time—much more than many wise and good men could counteract in a course of years. Congregationalism, I can further see, is and must be the cause and occasion of a vast sum of error and distraction throughout all the world! A Congregational church! What is necessary to the constitution of such a society? Only let half a dozen men, more or less, break off from any society with which they have been connected, or the same number without any previous connection, and they can, if they please, become a Congregational church in twenty-four hours; they can subscribe any article of compact they may wish, any creed or no creed, any discipline or no discipline, any thing or nothing of church order as it may seem good to them; they may choose to have a minister if they please, and they can make him whom they choose into a minister, and just such a one as they may choose to have; or they may choose rather to have no pastor or minister at all, but they are a Congregational church to all intents and purposes, and as legitimate a one as any in New-England. Upon this principle started the Congregational churches of New-England at first, and so have all those been constituted since. Such is the constitution of all those societies rising up around us daily, and have been rising up for years past, as Baptists of every grade, Unitarians, Universalists, Christ-ians of various names too, &c. &c.; these are all upon the Congregational plan, and they avail themselves of this anti-primitive, anti-Christian privilege whereby to establish or propagate their licentious doctrines.

E. But, Sir, cannot any half dozen men, (to use your number,) if they please to unite, become a society of Presbyterians or Episcopalians; cannot they do this in the exercise of the same liberty, as if they chose to become Congregationalists?

S. Most certainly not. If any number of professing Christian men wished to become a society of Presbyterians, they must be approved of first by the presbytery; they must subscribe the faith of the presbytery, and become subject to its discipline; for presbytery is a church state, and the same will apply if they choose to become a society of Episcopalians. Presbyterians and Episcopalians believe something which all who unite with them must profess to believe too. They have a ministry also of a specific character, ordered and appointed by their several systems of church discipline, nothing of which belongs to *Congregationalism.* The Congregational procedure is an unsystematized and irregular attack upon all orders of church discipline, and it has been a successful engine in the work of distraction, because it adapts its measures to the depravities of our common nature. Man likes to be independent and free from the restraints of discipline; and thus Congregationalism has been substituted to such a vast extent through the land. But the time is coming when the *seriously-inquiring Christian* will open his eyes upon these distractions; and so soon as men become willing to examine the Scriptures, and compare the apostolic Church with the *denominational churches* of the present day, there will be a prevailing preference for the truth and order of the Church, in opposition to the distractions and divisions now agitating the churches of many names.

E. Well, you have given some pretty strong reasons for leaving your old connection; it remains, however, that you give reasons as good and substantial for your joining the Episcopalian Church.

S. My reasons for this step have been in part anticipated in the course of what I have already said. And as I must now leave you, and attend to some other calls, I will give you my reasons in brief—they are these: I prefer the Church for having set out a distinct faith both in her *articles, ministry,* and *worship,* so that I always know what I am going to hear from the pulpit, and with what spirit I am to bend my knees before the mercy-seat; I know also that what the Church is now it was centuries ago, and will be centuries hence. The Church cannot change; like its divine Head, it is "the same yesterday, to-day, and for ever. As it was in the beginning, is now, and ever shall be, world without end. Amen."

THOMAS MANN.

It has sometimes been said by the poor, that they cannot observe the Lord's day, as their circumstances are so peculiar as to require their laboring on its sacred hours. But of Thomas Mann, who rose, by the Divine blessing on his labors, from poverty to comparative affluence, though a waterman, it is said that his observance of the sabbath was unvaried. On two occasions only was he ever known to labor on that day. One of these was unavoidable; in the other instance, having some papers of importance to deliver on board a vessel some way down the river, he set out at a very early hour, rowed with uncommon speed and exertion, returned, and afterward, though much fatigued and exhausted, attended as usual to the private and public services of the day. Hearing of the profanation of the sabbath by some persons with whom he was acquainted, he remarked, "They do *not know* the value of the sabbath." He was accustomed on that day to take a lighter dinner than usual, in order to avoid drowsiness at church, to which the cessation of his customary labor might otherwise have made him liable. His conduct in the house of God evinced the sincerity of his devotion, and was observed as a lesson by some who noticed it, but who never, till inquiry elicited the knowledge after the death of its object, learned to whom they had been indebted for so striking an example. We may add to this account part of a conversation with him, as detailed by a gentleman who used his boat. He says, I asked Thomas Mann if he did not make seven days in a week; but received a prompt and decisive reply: "No, Sir, I hope I know better than to do that. That would be taking what does not belong to me. The Lord's day is not mine, and therefore I never work on that day." I observed, that this was not exactly the reply I looked for from one of his class in society, though I was as much pleased as surprised. "Can you read?" "Yes, Sir; I thank God, I can read." "Where were you taught to read?" "At a charity school in the city, whence I was apprenticed to a waterman. I was taught there to read the Bible; and from that learn to value the Lord's day."—*Barbadian.*

A COUNTRYMAN.

Collins, the freethinker, or deist, met a plain countryman going to church. He asked him where he was going. "To church, Sir." "What to do there?" "To worship God." "Pray, whether is your God a great or a *little* God?" "He is both, Sir." "How can he be both?" "He is so great, Sir, that the heaven of heavens cannot contain him; and so little that he can dwell in my heart." Collins declared that this simple answer from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him.

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March 24, 1836.

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Hoboken, N. J., Feb. 20, 1836. 10w.

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